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SIMPLIFIED GRAMMAR

OF

HINDŪSTĀNĪ, PERSIAN

AND

ARABIC.

BY

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P R E F A C E.

THE object of this Collection of Grammars is to provide the learner with a concise but practical introduction to the various languages, and at the same time to furnish students of comparative philology with a clear and comprehensive view of their structure. The attempt to adapt the somewhat cumbrous grammatical system of the Greek and Latin to every other tongue has introduced a great deal of unnecessary difficulty into the study of languages. Instead of analyzing existing locutions and endeavouring to discover the principles which regulate them, writers of grammars have for the most part constructed a framework of rules on the old lines and tried to make the language of which they were treating fit into it. Where this proves impossible the difficulty is met by lists of exceptions and irregular forms, thus burdening the pupil's mind with a mass of details of which he can make no practical use.

In these grammars the subject is viewed from a different standpoint: the structure of each language is

carefully examined, and the principles which underlie it are carefully explained; while apparent discrepancies and so-called irregularities are shown to be only natural euphonic and other changes. All technical terms are excluded unless their meaning and application is self-evident; no arbitrary rules are admitted; the old classification into declensions, conjugations, etc., and even the usual *paradigms* and tables, are omitted. Thus reduced to the simplest principles, the Accidence and Syntax can be thoroughly comprehended by the student on one perusal, and a few hours diligent study will enable him to analyze any sentence in the language.

The present volume is specially adapted for the requirements of Candidates for the Indian Civil Service and for the various Military and Civil Examinations in India. It will also be found an indispensable help to all who are commencing the study of Oriental languages.

It forms the first of a collection of Simplified Grammars, each containing either one or a group of two or three cognate languages, according to circumstances. The first volume consists of Hindūstānī, Persian and Arabic, the latter, though not belonging to the same family as the other two, is included because of the numerous words and locutions which these borrow from it. This

volume will be followed by Grammars of the Keltic and Slavonic languages and dialects, also of Modern Greek, of Sanscrit, Pali, Burmese, Siamese, Malay, Chinese, and Japanese,—likewise of Grammars of the most important vernaculars of Modern India. The Keltic section will contain Welsh, Gaelic, Irish, and Breton; the Slavonic section will comprise Russian, Polish, Bohemian, Bulgarian; and the Scandinavian section Icelandic, Danish, Swedish, and Norwegian. A volume on Anglo-Saxon is also in course of preparation. The Editor and Publishers, by the selection of the most competent scholars for the work, and by the greatest care in the production, hope to render this series of the utmost practical utility both to linguistic students and comparative philologists.

E. H. P.

— LONDON, DECEMBER, 1881.

HINDŪSTĀNĪ, PERSIAN, AND ARABIC GRAMMAR SIMPLIFIED.

HINDŪSTĀNĪ.

THE ALPHABET.

The Persian-Hindūstānī alphabet is a modification of the Arabic. It is written from right to left.

NAME.	EQUIVALENT.	PRONUNCIATION.
ا <i>Alif,</i>	<i>a, e, i, o, or u</i>	This is the <i>spiritus lenis</i> of the Greek, a mere prop to rest an initial vowel on.
ب <i>Be,</i>	<i>b</i>	As in English.
پ <i>Pe,</i>	<i>p</i>	
ت <i>Te,</i>	<i>t</i>	A soft dental <i>t</i> like the Italian.
ث <i>Ta,</i>	<i>t</i>	A hard palatal <i>t</i> .
س <i>Se,</i>	<i>s</i>	As in English.
ج <i>Jim,</i>	<i>j</i>	
چ <i>Che,</i>	<i>ch</i>	
ه <i>He,</i>	<i>h</i>	An aspirate strongly breathed out from the chest.
خ <i>Khe,</i>	<i>kh</i>	Like <i>ch</i> in Welsh or Gaelic, or the German <i>ch</i> as pronounced in Switzerland.

NAME.	EQUIVALENT.	PRONUNCIATION.
د <i>Dal</i> ,	<i>d</i>	A soft dental <i>d</i> as in Italian.
ड <i>Ḍal</i> ,	<i>ḍ</i>	A hard palatal <i>d</i> .
ذ <i>Zāl</i> ,	<i>z</i>	As in English.
ر <i>Re</i> ,	<i>r</i>	A distinctly pronounced <i>r</i> .
ڑ <i>Ra</i> ,	<i>r̥</i>	A hard palatal <i>r</i> .
ز <i>Ze</i> ,	<i>z</i>	As <i>z</i> in English.
ژ <i>Zhe</i> ,	<i>zh</i>	Like the French <i>j</i> in <i>jour</i> , or our <i>s</i> in <i>pleasure</i> .
س <i>Sin</i> ,	<i>s</i>	} As in English.
ش <i>Shīn</i> ,	<i>sh</i>	
ص <i>Sād</i> ,	<i>ṣ</i>	
ض <i>Zād</i> ,	<i>z</i>	As <i>z</i> in English.
ط <i>Toe</i> ,	<i>t̤</i>	} Properly pronounced with the tongue full against the front part of the palate, but ordinarily pronounced like ت and ج.
ظ <i>Zoe</i> ,	<i>ẓ</i>	
ع <i>Ain</i> ,	<i>ā</i> , etc.	A guttural sound only heard in Arabic : in India it is not often pronounced.
غ <i>Ghain</i> ,	<i>gh</i>	A guttural sound something like the French <i>r grasseyé</i> .
ف <i>Fe</i> ,	<i>f</i>	As in English.
ق <i>Kāf</i> ,	<i>k</i>	A very guttural <i>k</i> , like <i>ck</i> in <i>thick</i> , only much stronger.
ک <i>Kāf</i> ,	<i>k</i>	} As in English, but <i>g</i> is always hard be- fore all vowels, as گ <i>gi</i> , pronounced <i>ghee</i> , not <i>jee</i> .
گ <i>Gāf</i> ,	<i>g</i>	
ل <i>Lām</i> ,	<i>l</i>	
م <i>Mīm</i> ,	<i>m</i>	

NAME.	EQUIVALENT.	PRONUNCIATION.
ن <i>Nūn</i> ,	<i>n</i>	As in English, but sometimes nasal at the end of a syllable, when it sounds like the French <i>n</i> in <i>bon</i> ; before <i>b</i> or <i>f</i> it is sounded as <i>m</i> .
و <i>Wāw</i> ,	<i>w</i>	Nearly as in English, but a little inclined to <i>v</i> .
ه <i>Hæ</i>	<i>h</i>	As in English.
ي <i>Yæ</i>	<i>y</i>	

These are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all but *alif* end: thus

DETACHED.	INITIAL.	MEDIAL.	FINAL.
ب	د	ـ	ـ
ن	د	ـ	ن
ح	ح	ـ	ح
ص	ص	ـ	ص
ع	ع	ـ	ع
ف	و	ـ	ف
ك	ك	ـ	ك
ل	ل	ـ	ل
م	م	ـ	م
ه	ه	ـ	ه

د و ر if deprived of the curve would become unrecognizable; hence they do not join to the left.

The above letters are all consonants.

The vowels are ² *u* (as in *bull*), and ² *a* (pronounced like *u* in *but*), both written above the letter; and ² *i* written below the letter.

Combined with ² *a*, ² *u*, and ² *y*, these become ² *aa* (*ā*), ² *uw* (*ū*), ² *iy* (*ī*), ² *aw* (pronounced as *ow* in *cow*), ² *ai* (like *i* in *fine*).

No word can commence with a vowel in the Arabic character: if it does the vowel is introduced by *alif* ².

When a syllable begins with a vowel, the mark ² *hamzeh* is used to introduce it.

But this *hamzeh* being written above the line requires a prop: this in the case of *a* is ², in the case of *u* it is ², and in the case of *i* it is ², only that in the initial form this last is distinguished from the ordinary *y* by losing its dots: e.g. سُور *sū-ar*, "a pig," جَاؤُن *jā-ūn*, "I go," كَوَى *ko-ī*, "any," "some," فَائِدَة *fā-ida*, "advantage."

² *Tashdīd* doubles the letter it is placed over.

² *Sukūn* shows that the letter it is placed over has no vowel.

² *Waṣlah* is only used over an initial *alif* in an Arabic word, or over the Arabic article اَل *al*, and shows that it is elided.

² *Maddah* is placed over an initial *alif* and shows that it should be pronounced long, as اٰنَا *ānā*, "to come."

If the first letter of an Arabic word be a sibilant or liquid

the article *ال* is elided before it and the consonant itself doubled, as *عَوَامُّ النَّاسِ* *awāmmu-nnās*, "common people," *عَبْدُ اللَّهِ* *ʿabdu-llāh*, "Abdullah" (the servant of Allah).

THE ACCIDENCE.

Accidence teaches us the modifications of which words are capable in order to express the various accidental circumstances of person, gender, number, time and place. Such modifications are called inflections, and extend to verbs and nouns alike.

INFLECTION.

The following are the only inflections used :

ا *ā* at the end of a word shows that it is masculine.

ى *ī* ,, ,, ,, feminine.

ا *ā* when further inflected becomes ى *ī*.

The affixes ى *ī* in nouns and ین *ēn* in verbs express the masculine plural; when they are further inflected they become ون *on*.

ان *ān* or یان *iyān* express the feminine plural.

کُتَّا *kuttā*, a dog. کُتِی *kutté kâ*, of a dog.

کُتِی *kutté*, dogs. کُتُون *kuttoṇ kâ*, of dogs.

لَرکِی *larķī*, a girl. لَرکِیَان *larķiyān*, girls.

لَرکِیُون *larķiyōn kâ*, of girls.

Where words end in a consonant the change of ا to ى and

ی cannot take place, for the simple reason that there is no ۱ to change.

But they can and do add ون ; as

مرد *mard*, man or men. مردون کا *mardon kā*, of men.

CASES OF NOUNS.

The cases of nouns are made by adding the following particles, called post-positions :

کا *kā* expressing genitive case or a dependent relation.

کو *kō* for the objective case.

نی *ne* for the agent.

These will be explained later on in the syntax.

سی *se* for the instrumental or ablative case.

میں *meñ* locative “in.”

پر *par* „ “on.”

تک *tak* „ “up to.”

and the prefix ای *ai* for the vocative.

PRONOUNS.

The pronouns are :

میں *maiñ*, I.

تو *tū* or تیں *taiñ*, thou.

ہم *ham*, we.

تم *tum*, you.

In these ہارا *hārā* or āra is substituted for کا *kā* to express the genitive ; as

میرا *mērā* = *mai(ñ)ārā*, of me.

تیرا *tēra* = *tai(ñ)ārā*, of thee.

ہمارا *hamārā*, of us.

تمہارا *tumhārā*, of you.

and میں and تین become مجھ *mujh* and تجھ *tujh* in their inflected forms.

The other pronouns are formed as follows :

The syllable *yī* at the beginning expresses the near demonstrative.

,,	و <i>wū</i>	,,	,,	remote	,,
,,	ک <i>k</i>	,,	is interrogative.		
,,	ج <i>j</i>	,,	is relative.		
,,	ت <i>t</i>	,,	is correlative.		

Thus,

یہ <i>yih</i> ,	وہ <i>wuh</i> ,	کون <i>kaun</i> ,	جون <i>jaun</i> ,	تون <i>taun</i> ,
this	that	who ?	who, which	that same
یہاں <i>yahān</i> ,	وہاں <i>wahān</i> ,	کہاں <i>kahān</i> ,	جہاں <i>jahān</i> ,	تہاں <i>tahān</i> ,
here	there	where	wherever	there
ادھر <i>idhar</i> ,	اُدھر <i>udhar</i> ,	کدھر <i>kidhar</i> ,	جُدھر <i>jidhar</i> ,	تدھر <i>tidhar</i> ,
hither	thither	whither	whither	thither
یوں <i>yūn</i> ,	ووں <i>wūn</i> ,	کیوں <i>k'yūn</i> ,	جیوں <i>j'yūn</i> ,	تیوں <i>t'yūn</i> ,
thus	so	how	as	so
اتنا <i>itnā</i> ,	اتنا <i>utnā</i> ,	کتنا <i>kitnā</i> ,	جتنا <i>jitnā</i> ,	تتنا <i>titnā</i> ,
this (so) many,	that (so) many,	how many,	as many, or	so many, or
or much	or much	or much	much as	much
اب <i>ab</i> ,	(اُسوقت <i>us-wakt</i>),	کب <i>kab</i> ,	جب <i>jab</i> ,	تب <i>tab</i> ,
now	that time	when	when	then
ایسا <i>aisā</i> ,	ویسا <i>waisā</i> ,	کیسا <i>kaisā</i> ,	جیسا <i>jaisā</i> ,	تیسا <i>taisā</i> ,
so (like this)	so (like that)	how (like what)	as (like which)	so (like the same)

In their formatives, *i.e.* the form assumed by them before a post-position, *yih*, *wuh*, *kaun*, become *is*, *us*, *kis*. So, too, *jo*, *he who*, and *so*, its correlative, make *jis* and *tis*.

The reflexive pronouns are : *āp* (اپنا genitive *apnā*, objective *āp ko*, etc), “self,” and *taīn*, “self,” undeclined. (*āp* sometimes means “your honour;” its genitive is then *āp kā*).

POST-POSITIONS.

The relation which is expressed in other languages by a *preposition*, “putting something before a word,” is in Hindūstānī expressed by a post-position, “putting something after it.” These are first the signs of the cases already given, the rest are merely nouns of time or place in their inflected form without *ko* or *min* ; *e.g.* *us waqt*, “That time”=“then;” *mard kī jahat*, “In the direction of the man.” *Jihat* being feminine, the *kā* becomes *kī* to agree with it. This concord is always observed.

GENDER.

Words necessarily implying females are feminine. We have seen that a feminine is made from a masculine in *ā* by turning it into *ī* (p 5). Other feminine terminations are *sh*, *t*, *haṭ*. Of course there are exceptions, and these are mostly foreign words, where the letter which would otherwise

show the word to be feminine belongs to the root, as the Arabic وقت *wakt*, "time," which is masculine.

All Arabic words of the form تفعیل *taf'īl*,¹ are feminine. Some words are arbitrary in their gender, just as in English a ship is feminine. These must be learnt by practice. Words not included in the above categories are masculine.

COMPARISON.

This is made by putting the noun with which comparison is made in the ablative or instrumental case with سے *se*, and leaving the adjective unchanged; as یہ لڑکا اس سے اچھا ہے *yih larḳā us se achchhā hai*, "This boy is better than that."

Sometimes, for greater clearness, the word زیادہ *ziyādeḥ*, "more," is used; or the Persian comparative, as بہتر *bih-tar*, "better," may be introduced.

The superlative is made by adding سب *sab*, "all," as سب لڑکوں سے اچھا *sab larḳoṇ se achchhā*, "Best of all the boys."

NUMERALS.

The numerical figures are ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰. They are written from left to right as with us, and are combined in the same way as our own; e.g. ۱۸۸۱ = 1881.

The Numerals in Hindūstānī are not easy to learn, as they seem to have a different form for each number up to a hundred. This difference is, however, only apparent, as in their original

¹ See the Section on Arabic Grammar.

form they are as regular as our own. Without, however, going into the philological question, I will show how they may be approximately ranged like the English numerals.

First we have the digits 1 to 10, closely resembling those of other Aryan languages.

Then the “*teens*,” represented by *āra*.

Then the “*tys*,” represented by *īs*.

At 40 the *tys* become irregular, and we must learn more, namely, *ās* for the “*ty*” of 50, *aṭh* for that of 60, *attar* for that of 70, *assī* for that of 80, and *nave* for that of 90.

19, 29, etc., up to 79, are expressed by 20 — 1, 30 — 1, and so on.

		<i>teen</i>	<i>aran</i>
1	ایک <i>ek</i> .	11	{ <i>اگاره</i> <i>igārah</i> . <i>گیاره</i> <i>giyārah</i> .
2	دو <i>do</i> .	12	<i>بارہ</i> <i>bārah</i> , <i>bē-ārah</i> (<i>be</i> , cf. Latin <i>bis</i>).
3	تین <i>tīn</i> .	13	<i>تیرہ</i> <i>terah</i> .
4	چار <i>chār</i> .	14	<i>چودہ</i> <i>chaudrah</i> .
5	پانچ <i>pānch</i> .	15	<i>پندرہ</i> <i>pandrah</i> .
6	چھ <i>chha</i> .	16	<i>سولہ</i> <i>solah</i> .
7	سات <i>sāt</i> .	17	<i>سترہ</i> <i>satrah</i> .
8	آٹھ <i>āṭh</i> .	18	<i>اٹھارہ</i> <i>aṭhārah</i> .
9	نو <i>naw</i> .	19	<i>اونیس</i> <i>unīs</i> , one from (<i>b</i>) <i>īs</i> .
10	دس <i>das</i> .	20	<i>بیس</i> <i>bīs</i> = <i>bē-īs</i> = <i>twain-ty</i> .

	<i>ty</i>	<i>īs</i>
21	ایکیس	$\left\{ \begin{array}{l} ekīs. \\ ikkīs. \end{array} \right.$
22	بائیس	<i>bā-īs.</i>
23	تئیس	<i>tē-īs.</i>
24	چوبیس	<i>chaubīs.</i>
25	پچیس	<i>pachīs.</i>
26	چھبیس	<i>chhabbīs.</i>
27	ستائیس	<i>satā-īs.</i>
28	اٹھائیس	<i>aṭhā-īs.</i>
29	انٹیس	<i>untīs, one from</i> <i>tīs.</i>
30	تیس	$tīs = t + īs =$ <i>three-ty.</i>
31	ایکتیس	<i>ektīs.</i>
32	بتیس	<i>battīs.</i>
33	تینتیس	<i>tentīs.</i>
34	چونتیس	<i>chauntīs.</i>
35	پینتیس	<i>paintīs.</i>
36	چھتیس	<i>chhattīs.</i>
37	سینتیس	<i>saintīs.</i>
38	$\left\{ \begin{array}{l} اٹھتیس \\ اڑتیس \end{array} \right.$	$\left\{ \begin{array}{l} aṭhtīs. \\ aṛtīs. \end{array} \right.$
39	$\left\{ \begin{array}{l} انتالیس \\ انچالیس \end{array} \right.$	$\left\{ \begin{array}{l} untālīs. \\ unchālīs. \end{array} \right.$
40	چالیس	$chālīs = chār + īs$ $= 4 \text{ ty.}$

	<i>ty</i>	<i>īs</i>
41	ایکتالیس	<i>ektālīs.</i>
42	بیالیس	<i>bē-ālīs.</i>
43	تینتالیس	<i>tentālīs.</i>
44	چوالیس	<i>chau-ālīs.</i>
45	پینتالیس	<i>paintālīs.</i>
46	چھیالیس	<i>chhe-ālīs.</i>
47	سینتالیس	<i>saintālīs.</i>
48	$\left\{ \begin{array}{l} اڑتالیس \\ اٹھتالیس \end{array} \right.$	$\left\{ \begin{array}{l} aṛtālīs. \\ aṭhtālīs. \end{array} \right.$
49	انچاس	<i>unchās, one from</i> <i>chūs (5 ty).</i>
50	پچاس	<i>pachās.</i> (5) <i>ty</i> alternative <i>āwan</i>
51	ایکاون	<i>ekāwan.</i>
52	باون	<i>bāwan.</i>
53	ترپن	<i>tirpan.</i>
54	چون	<i>chauwan.</i>
55	پچپن	<i>pachpan.</i>
56	چھپن	<i>chhappan.</i>
57	ستاون	<i>satāwan.</i>
58	اٹھاون	<i>aṭhāwan.</i>
59	انسائھ	<i>unsāṭh, one from</i> <i>6 (ty).</i>
60	ساٹھ	<i>sāṭh.</i>

(6) <i>ty</i>	<i>saṭh</i>	(8) <i>ty</i>	<i>āsī</i>
61	ایکسٹھ <i>eksatḥ</i> .	81	ایکاسی <i>ekāsī</i> .
62	باستھ <i>bāsatḥ</i> .	82	بیاسی <i>be-āsī</i> .
63	ترستھ <i>tirsatḥ</i> .	83	تراسی <i>tirāsī</i> .
64	چونسٹھ <i>chaunsatḥ</i> .	84	چوراسی <i>chaurāsī</i> .
65	پینسٹھ <i>painsatḥ</i> .	85	پچاسی <i>pachāsī</i> .
66	چھیاسٹھ <i>chhe-āsātḥ</i> .	86	چھیاسی <i>chhe-āsī</i> .
67	سرسٹھ <i>sarsatḥ</i> .	87	ستاسی <i>satāsī</i> .
68	{ اڑستھ <i>aṛsatḥ</i> .	88	اٹھاسی <i>aṭhāsī</i> .
	{ اٹھستھ <i>aṭhsatḥ</i> .	89	نواسی <i>nawāsī</i> .
69	انہتر <i>unhattar</i> , one	90	نوی <i>nawwe</i> .
	from <i>hattar</i> (7) <i>ty</i> .		
70	ستتر <i>sattar</i> .	90	<i>nawe</i>
	(7) <i>ty</i> <i>hattar</i> = <i>sattar</i> ¹	91	ایکانوی <i>ekānawe</i> .
71	ایکہتر <i>ekhatter</i> .	92	بانوی <i>bānawe</i> .
72	بہتر <i>bahatter</i> .	93	ترانوی <i>tirānawe</i> .
73	تہتر <i>tihatter</i> .	94	چورانوی <i>chaurānawe</i> .
74	چوہتر <i>chauhattar</i> .	95	{ پانچانوی <i>pañchānawe</i> .
75	پچھتر <i>pachhattar</i> .		{ پچانوی <i>pachānawe</i> .
76	چھیتر <i>chhihattar</i> .	96	چھیانوی <i>chhe-ānawe</i> .
77	ستہتر <i>sathatter</i> .	97	ستانوی <i>satānawe</i> .
78	اٹھتر <i>aṭhattar</i> .	98	اٹھانوی <i>aṭhānawe</i> .
79	اناسی <i>unāsī</i> , one from	99	{ نانوی <i>nanānawe</i> .
	<i>assī</i> .		{ نوانوی <i>nawānawe</i> .
80	اسی <i>assī</i> .	100	{ سو <i>sau</i> .
			{ سی <i>sai</i> .

¹ The *s* and *h* being interchangeable, see p. 14.

The ordinal numbers are :

1st پہلا *pahlā*

3rd تیسرا *tīsrā*

2nd دوسرا *dūsra*

4th چوتھا *chauthā*

and the rest by adding وان *wān*, e.g. بیسوان *bīswān*, "twentieth."

The termination وان *wān*, when inflected, becomes وین *weñ*.

Fractions are :

1. SUBSTANTIVES.

2. ADJECTIVES.

پاؤ *pā-o* a quarter.
چوتھائی *chauthāī*

پون *paun* } one quarter less.
پونی *paune* }

تہائی *tihā-ī*, a third.

ساڑھی *sāṛhe*, one half more.

آدھا *ādhā*, a half (also used
as an adjective).

سوا *sawā*, a quarter more.

ڈیڑہ *ḍērḥ*, one and a half.

سوائی *sawā-ī*, one & a quarter.

اڑھائی *aṛhā-ī*, two and a half.

VERBS.

Verbs only consist of a root which is combined with various participial affixes and the auxiliary verb *to be*.

The simplest form of the auxiliary verb is that which expresses "being" for each of the persons. This is generally known as the "substantive verb."

SUBSTANTIVE VERB.

The following comparative table shows the forms assumed by this verb in the principal Aryan languages :

PERSIAN.	ZEND.	SANSKRIT.	PRAKRIT.	HINDUSTANI.
ام	<i>ahmi</i>	आस्मि	<i>āmi</i>	ون
ای	<i>ahi</i>	आसि	<i>asi</i>	ی
است	<i>aṣti</i>	आस्ति	<i>adi (ati)</i>	ی
ایم	<i>mahi</i>	आस	<i>āmo</i>	ین
اید	<i>ṣta</i>	स्थ	<i>aha</i>	و
اند	<i>heṇti</i>	सीन्ति	<i>anti</i>	ین

In Greek and Latin these become *εμῖ*, etc., and *sum*, etc., it being a philological law that the *h* and *s* interchange.

When the Hindūstānī forms of the above are not affixed they take *h* before it, as هون *hūn*, های *hai*, etc.

PARTS OF THE VERB.

The parts of verbs are the following :

THE ROOT, as گر *gir*, “to fall.”

Infinitive or Noun }
of Action, } *nā*, as گرنا *gir-nā*.

Mere Abstract or }
Indefinite Action, } ون and its inflections ی, ی, ین, as
گرون *girun*, I falling, etc.

Actual Future, گا *gā*.

and the participial affixes, viz. :

One doing, تا *tā*,

One done, ا *ā*,

, all inflected like nouns.

and the past tense of the substantive verb تھا *thā*, “was.”

All the parts of the verb are but combinations of the above. For the different numbers, persons, and genders we have merely to alter the termination ا *ā* into ِ *ī* for feminine, ی *ē* for masculine inflections or plural, and in the aorist ین *en* for plural masculine, and ین *in* for plural feminine, according to the rule given on p. 5.

The root in its simplest form is used for the imperative singular, as لکھ *likh*, "write thou." To this we may add the termination یی *iyē*, which makes the command into a request. (چاہئی *chāhiye*, from چاہنا *chāhnā*, "to wish," is used in the sense of "one ought," "we should," "let us," etc.)

THE TENSES OF THE VERB.

Root لکھ *likh*, "write."

لکھ <i>likh</i> ,	Write.
میں لکھوں <i>main likhūn</i> ,	I (may be) writing.
ہم لکھیں <i>ham likhēn</i> ,	We (may be) writing.
میں لکھوں گا <i>main likhūngā</i> ,	I writing-shall.
میں لکھتا ہوں <i>main likhtā hūn</i> ,	I (<i>masc.</i>) one-writing am.
میں لکھتا تھا <i>main likhtā thā</i> ,	I one-writing was.
میں نے لکھا <i>main-ne likhā</i> ,	I wrote.
میں نے لکھا ہی <i>main-ne likhā hai</i> ,	I wrote is, <i>i.e.</i> the state "I wrote" is now a fact = I have written.

میں نے لکھا تھا *main-ne likhā thā*, I wrote was, *i.e.* the state
 “I wrote” was the fact=
 I had written.

میں نے لکھا ہوگا *main-ne likhā hogā*, I wrote will be, *i.e.* the state
 “I wrote” will take place
 =I shall have written.

From which examples we see that the tenses of the verbs are formed merely by combinations of the words given above (p. 14). The construction with the agent in *نے* will be explained further on.

By adding the adverbial particle *ہی* or the termination *ی* to the word becomes emphatic, as *یہی* *yihī* (ایسی *īsī*), “this very;” so *ہوتا* *hotā*, “being,” in its inflected form of *ہوتی* *hote*, becomes, with the addition of *ہی*, *ہوتی ہی* *hote hī* = “In the condition of one actually being,” *i.e.* “Just as he was doing or becoming something:” *e.g.* *دیکھتا* *dekh-tā*, “seeing,” *دیکھتی ہی* *dekh-te hī*, “At the very moment of his seeing.”

The Hindūstānī language is very dramatic, never employing the indirect narration, and the speaker is always as it were pointing to what he is talking about. So when it is required to express a hypothesis and its consequence, it is sufficient to mention the two things, and place them as it were side by side: thus *جاتا* *jātā* *جو وہ ایسا کرتا تو میں* *jō wuh aisā kartā to main jātā*, “If he were to do so I would go,” *lit.* “If he so doing then I going.” Hence the use of the present participle, *e.g.* *کرتا* *kartā*, as a conditional tense.

IRREGULAR VERBS.

Of course some verbs will not at first sight appear to form their different parts exactly after this rule, and are therefore called Irregular. As a matter of fact any apparent irregularity is only due to necessary euphonic change. For example : کرنا *karnā*, "to do," makes کیا *kiyā* in the past, and مرنا *marnā*, "to die," makes موا *mu-ā*. This arises from the fact that the original root contained the old vowel-consonant *ri*, and was *kri* (compare the English "*create*"), this being hard to pronounce, becomes resolved either into *ar* or *i*: now گرا *karā* (though it does occur in poetry) is not easy to utter, and *kīnā* is harder still. We therefore get *kīyā* for the past, and *karna* for the infinitive, the *y* being introduced simply to facilitate the pronunciation. The cockney patois does precisely the same thing (cf. *I-y-aint*).

مرنا *marnā*, "to die," the root originally contained a vowel *ū* (cf. مُردن *murdan* in Persian and *mors* in Latin), from which we get *mu ā* and *mū-ā*=*mu-w-ā*. Again هونا *honā*, "to be," makes *hūwā*. Here a *w* is introduced for similar euphonic reasons.

PASSIVE VOICE.

The Passive Voice is of very rare occurrence in Hindūstānī; some grammarians even affirm that it does not exist. There

are, however, plenty of words and expressions to make up for it; *cf.* *یہ جلدی ہو مجھسی کہانی تمام* *yih jaldī ho mujhse kahānī tamām*, "May this story soon be finished by me," *lit.* "This story be from-me soon complete."

When the Passive must be used, *i.e.* when an active verb has to be made passive, the past participle is used with the verb *جانا* *jānā*, "to go," as *مارنا* *mārṇā*, "to beat," *مارا* *mārā* *jānā*, "to be beaten." With this usage we may compare the English "to get beaten," "get" being connected with "go;" *cf.* American "you get," and our own "get out."

FORMATION OF TRANSITIVE FROM INTRANSITIVE VERBS.

To turn a neuter into an active, or an active into a causal, *ā* is added to the root: a second causal verb may be formed from this by adding *lā* to the root. These are probably the roots of the verbs *آنا* *ānā*, "to come," and *لانا* *lānā* = *لی آنا* "to bring," introduced to give further motion to the previously neuter or *inactive* verb.

COMPOUND WORDS.

Hindūstānī is very rich in Compound Words. Nouns of this kind are for the most part borrowed from the Persian, and these are so like English in their arrangement that they can cause no trouble to the learner.

The types most in use are exactly analogous to such English compounds as "tinder-box," "block-head," "rosy-cheeks," etc.

The Compound Verbs are rather more difficult to explain, but they range themselves readily under three heads.

1. Those where the *root* alone is used, as expressing mere action, and is subsequently further defined or qualified by another verb expressing the secondary condition of the person of whom the action is predicated.

2. Where the present participle, *e.g.* کرتا *kartā*, "one doing," is used, expressing the *condition* of the individual. The idea may be subsequently expanded, and a secondary predication made of his state with regard to time and place.

3. Those in which the past participle, as کیا *kīyā*, is used to express a *complete* action, and a further statement is added of the condition of the person with reference to such action.

The first belongs to those verbs which are generally called 1. Intensives, 2. Potentials, 3. Completives, of which the following are examples :

۱. پی جانا *pī jānā*, to drink up (to *go* through it—*get* it over).

کھا جانا *khā jānā*, to eat up.

بول اٹھنا *bol uṭhnā*, to speak *up* (speaking—to stand up).

کاٹ ڈالنا *kāṭ ḍālṇā*, to cut up (cutting—to use violent action).

گر پڑنا *gir parṇā*, to fall *down* (falling—to lie down).

کھو دینا *kho denā*, to squander away (losing—to give).

2. Any verbal root with

سکنا *saknā*, to be able.

کھا سکنا *khā saknā*, to be able to eat.

3. Any verbal root with چکنا *chuknā*, "to finish."

Note that in these compounds the root is unaltered, and the second member of the compound only is conjugated ∴, if *this* is transitive it will take *ne* in the past, but not otherwise (see Syntax); e.g. اُسنى شیر کو مار ڈالا *us ne sher-ko mār dālā*, "he slew the lion," because we say اُسنے ڈالا; but وہ روٹی کو کھا گیا *wuh roṭī-ko khā gayā*, because we say وہ گیا.

To the second class belong—1. Continuatives, and 2. so-called Statistical verbs.

The only real compounds of this kind are those formed with the present participle in its adverbial (*i.e.* masculine inflected) form, مین *men*, "in," being understood; as

بکتے جانا *bakte jānā*, to go on chattering.

پڑھتے رہنا *parḥte rahnā*, to keep on reading.

The so-called statisticals and other continuatives are simply sentences where the present participle occurs, and must be inflected to express number and gender; as

وہ ہنستا جاتا ہى *wuh hanstā jātā hai*, he—a laughing man—
goes on.

وہ گاتی آتی ہى *wuh gātī ātī hai*, she—a singing woman
comes on.

To the third class belong—1. Frequentatives, 2. Desidera-

tives; *i.e.* we have only to remember that the past participle with کرنا *karnā* and چاہنا *chāhnā* means to “keep on doing a thing,” or to “desire to do it,” and that such compounds are considered as intransitive.

Another class of compounds is formed with inflected infinitives; as لگنا کرنی *karne lagnā*, “to begin to do.” لگنا *lagnā* means “to apply oneself,” and the whole expression is equivalent to لگنا کرنے (کو یا میں) *karne ko or men lagnā*, “to apply oneself to doing.” Similarly پانا کرنے and دینا *karne pānā* and *karne denā*, “to give or get leave to do.”

The repetition of a root will also imply continuation or frequency; as سوچ سوچ کر *soch soch kar*, “having reflected:” or two different roots may be so used; as بول چال *bol chāl*, “go on talking together.”

THE SYNTAX.

In *Accidence* we found how each word was capable of certain modifications to express the accidents of person, number, gender, or time.

We now come to *Syntax*, which, as its name implies, is the putting together of these individual words, or groups of words, to express one complete idea.

The *Accidence* being known, all that we require further is to learn the *usage* of the language in this syntactical arrangement.

This depends first upon the natural order in which ideas occur.

Secondly, upon the history, traditions, habits, and disposition of the people using the ideas; *i.e.* on the natural order modified by habits: in other words, *idiom* or *peculiarity*.

THE SENTENCE.

Now, the complete expression of an idea is called a sentence, which in its simplest form is the mention of a person or thing and the telling something about him or it; *e.g.*

Man is mortal. John went;

but if the verb is *transitive*; *i.e.* if, *as its name implies*, its action goes on to something else, we must have something else for it to go on to; *e.g.* John struck James.

All that can possibly be added to this is: (1) something telling us about the state of John or James,—these are adjectives *added to the person*; (2) the manner of the striking,—these are *adverbs* added to the verb; (3) the manner in which, or the thing with which, it was done,—these are instruments; or (4) the time or place where and when it was done,—these are locatives.

THE CASES OF NOUNS.

Now, for each of these cases the Hindūstānī has a “case.”

The simplest uninflected form expresses the *subject* of the history to be narrated.

It may also be called the nominative, or case which names him.

The Oriental and European grammatical systems not being precisely the same, the technical names of the cases borrowed

from the latter are not always applicable to the former, and not unfrequently mislead the beginner. Three of these have a peculiar and distinctive use in Hindūstānī, and for them the following nomenclature is suggested as more in accordance with the principles of Urdu grammar:—

Old nomenclature.	Examples.	Proposed nomenclature.
Nominative and Accusative . . .	مرد . .	Subjective.
Dative and Accusative	مرد کو . .	Objective.
Agent	مرد نے . .	Agent.

In the remaining cases, as no additional clearness would be gained by a change of names, the old nomenclature is retained. The cases in *نے* and *کو* are the great stumbling-block to beginners.

CONSTRUCTION WITH *نی ne* AND *کو ko*.

In former grammatical analysis the agent was always translated by the English preposition “by,” and the verb regarded as *passive*. “اُس نے ایک کُتا دیکھا,” ‘he saw a dog,’ or literally, ‘by him a dog was seen’” (Forbes, p. 103). In this view other grammars concur, assuming the verb to be passive and the construction identical with the Sanskrit, *e.g.* :

Sanskrit	<i>Kukkure-na pānīyam pitam.</i>
Hindūstānī	<i>Kutte ne pānī piyā.</i>
English	By the dog water was drunk.

However true this may be as an explanation of the origin of the construction, it does not explain its present application.

The fact is that the Hindūstānī idiom makes a much nicer distinction of cases, and of the relation between the verb and the noun, than our own language.

In intransitive verbs, and in all tenses of transitive verbs except those denoting a past or complete action, a *state* or *condition* is implied as still going on; as “he walks,” or “is walking,” “he strikes,” etc. The person affected by such condition, or in whom it takes place, is properly put in the *subjective case*.

In certain verbs, too, such as “to give,” which are said “to govern two accusatives,” it is obvious that one of these so-called “accusatives” is the *subject of the gift*, that is, the thing given, and the other the *object* of it, that is, the recipient of the gift. Here the Hindūstānī logically puts the first in the *subjective case* and the second in the *objective case*.

In the case of the past tense of a transitive verb we conceive of an action completed and passed; we wish, therefore, to know the agent concerned in such act. Here the Hindūstānī supplies us with an *agent case*.

A complete past action, regarded as an impersonal action without intimate reference to a subject or object, is put in the uninflected form of the verb, *i.e.* the masculine; thus, اُس نے مرد کو مارا “he *struck* the man,” where اُس نے is the *agent*, مرد کو the *object*, and مارا the impersonal, and therefore uninflected verb.

But there are many verbs in which the subject of the action

is more or less intimately connected with it in sense, as—
 اُس نے پرورش پائی “he obtained nourishment,” where the
 action and its subject may be said to form but one idea, being
 equivalent to “was nourished.”

The intimate relationship between the verb and noun is only expressed in Hindūstānī by making the former agree in gender and number with the latter. Where the intimate relationship does not exist the other construction may be used.

Nouns implying abstract ideas will most frequently stand in this relationship to the verb.

In some cases the line between the subject and the object is less clearly drawn, and we may use either the one case or the other according as we regard the noun as intimately connected with the action of the verb, or otherwise. For example, we may say—

اُس نے ایک لومڑی دیکھی۔	<i>us ne ek lomrī</i>	} “He saw a fox.”
	<i>dekhī.</i>	
اُس نے ایک لومڑی کو دیکھا۔	<i>us ne ek lomrī</i>	}
	<i>ko dekhā.</i>	

in the first case, regarding the act of “seeing a fox” as one idea; in the second, dwelling mentally upon the act of “seeing” as complete in itself, but particularizing the object on which such action falls. In other words, the construction differs as we regard the noun from a subjective or objective point of view, and the Hindūstānī language has a form appropriate to either idea.

In this way کو *ko* may be said to render the object definite in the sense of calling attention to its *objective* nature as distinguished from the *subject*; but certainly not, as the grammars assert, in the sense of giving to the noun the force of the definite article. Indeed, both constructions are equally admissible with the word ایک "a, an, one," which makes the noun expressly indefinite, as in the example, and with the demonstrative وہ or or یہ, which render it beyond all question definite. In such cases the grammars fall back upon the illogical and feeble explanation, that the use of کو is "more elegant" in one case than in another!

By bearing in mind that the so-called *nominative* or uninflected form of the noun is always *subjective*, that the case in نے is only used for the *agent*, and that the case in کو always points to a distinctly *objective* state of the noun, the student will avoid an error of idiom into which experience has shown that most beginners fall.

It only remains to be said that the genitive or dependant particle کا *kā* agrees with the word that follows it in gender, number, and in being inflected or not; as مرد کا *mard kā*, "of the man."

مرد کا لڑکا *mard kā larḳā*, The man's son.

مرد کی لڑکی کا *mard ke larḳe kā*, Of the man's son.

مرد کی جورو *mard kī jorū*, The man's wife.

These broad principles can never be departed from, and the

sentence must contain the words with the necessary inflections for marking the cases, the gender, and the number.

The order of ideas in Hindūstānī is as follows : Subject—Object—Verb, *or* Agent—Subject—Verb : the latter, as it were, locking the whole up into a compact frame.

The rules given in grammars for the concord of words then are, after all, nothing but—1. Reminders that we are to use these modifying inflections, and maintain this order of words ; or 2. Attempts to reconcile any apparent deviation from them.

Bearing in mind these principles, and what was said in the Accidence as to the exact meaning of the individual words which combined form the tense of a verb, etc., we can analyse grammatically any sentence in the Hindūstānī language.

PERSIAN.

THE ALPHABET.

The Persian Alphabet is the same as that used for Hindūstānī (see p. 1), except that it has none of the four-dotted letters, ت, ث, and ج.

The pronunciation is nearly the same in both languages, except that the long *alif* is pronounced in Persian like *aw* in “awe,” instead of like *ā* in “father,” as in Hindūstānī.

The Persians also frequently pronounce گ *gāf* with a slight *y* sound, like the Cockney mode of pronouncing the *g* in *garden*, “*gyarden*.” When it occurs between two vowels it is often sounded like *y*, as اگر, pronounced like *éyer*.

In old Persian, and in the language as spoken in India at the present day, the long و and ی have two sounds, *ū* and *ī*, called معروف *marūf*, “known,” and *o* and *é*, called مجهول *majhūl*, “unknown.” The modern native of Iran does not employ the latter sounds.

THE ACCIDENCE.

THE PARTS OF SPEECH.

Like other languages, Persian contains three parts of speech, namely, Nouns, Verbs, and Particles.

It is useful to bear in mind the meaning of these words.

The Noun is the *name* of a thing (*nomen*); the Verb is the *action word*; and the Particle is a useful word not requiring to be defined by inflection or conjugation, but itself used to define, qualify, or restrict other words.

Old Persian—or rather Zend—had a very elaborate grammatical system. This has disappeared, and we have the relations of words to each other expressed in modern Persian with a simplicity equalled only by our own English.

NOUNS.

CASES OF NOUNS.

The only case-ending for Nouns which has survived is *ی* for the *objective*.

The other relations which the case-ending of other languages imply are expressed by the *izāfat*, and by the use of such prepositions as *با* *ba*, “to,” *با* *bā*, “with,” *از* *az*, “from,” *بر* *bar*, “upon,” *در* *dar*, “in,” etc.

Izāfat implies the relation of one person or thing to another, as genitive and dependent, or substantive and adjective.

Of the application of *izāfat* and the use of the objective case I shall speak when I come to treat of the Syntax.

The Vocative is formed by prefixing *ای* *ai*, as *ای مرد*, “O man!” or (poetical) by affixing *ا* *a*, as *دوستا*, “O friend!”

The language has no article, but a common noun is restricted

to unity, expressing *one* (specified or not) of the species and no more, by adding ی. When this is the مجهول *yā-e majhūl* (see p. 28) it makes the word indefinite, whether it be a *noun* or a *verb*.

NOUNS SUBSTANTIVE AND ADJECTIVE.

All nouns are *concrete*, that is, substantive.

A noun only exercises the functions of an adjective by being used in a subservient manner as qualifying another word; *e.g.* مرد خوب *mard i khūb*, "a good man," not as in English (where *good* is abstract and meaningless without the substantive being expressed), but "a man (I mean) a good one:" hence we can use a so-called "adjective" as a substantive, as خوبی *khūbī*, "a good (man)," مرده *murda*, "a dead (man)," whereas in English to say "a good," "a dead," is nonsense. There is, in fact, no such thing as an adjective, though one substantive may be used to qualify another.

NUMBER.

The Plural is formed by affixing

$$\left. \begin{array}{l} \text{ان } \textit{ān} \text{ for rational} \\ \text{and ها } \textit{hā} \text{ for irrational} \end{array} \right\} \text{creatures;}$$

as مردان *mardān*, "men," سنگها *sanghā*, "stones."

When the word ends in silent *s* or *h* an euphonic گ *g* is inserted; as بنده *banda*, "a slave," بندگان *bandagān*, "slaves." If it end in *ā*, an euphonic ی *y* is introduced; as دانا *dānā*, "wise," دانایان *dānāyān*.

Persian borrowing so much from Arabic has adopted many plurals from that language. *z* at the end of a word, representing the Arabic *z*, often becomes *āt* in the plural, according to the Arabic usage.

In "irrational" words derived from the Arabic Persians very frequently use the Arabic plural, but they insert a *j* for euphony in the case of the feminine plural in *āt*; as *قلع* *kal'ā*, "a fortress," *pl.* *قلع* *kilā*,¹ or *قلعجات* *kalūjāt*, "fortresses." They even erroneously transfer this construction to purely Persian words; as *نوشته* *navishta*, "a writing," *نوشتجات* *navishta-jāt*, "writings;" but this is only done in words implying an irrational being or thing.

When the Arabic feminine in *z* = *z* is affixed to a noun implying a rational object, as *معشوق* *māshūk*, "beloved," *معشوقه* *māshūkāh*, "a mistress," it becomes *āt*, and not *jāt*.

In colloquial Persian *hā* is used as the plural for nearly all words, rational and irrational alike.

DUAL.

In some words the Arabic dual form is borrowed; as *طرف* *tarf*, "a side," *طرفین* *tarfain*, "the two sides" or "parties:" this always ends in *ain*.

GENDER.

From a grammatical point of view the Persian language has

¹ The irregular or "broken" Arabic plurals are treated of in the Arabic section of this work.

no gender. Of such words as پدر *pader*, "father," مادر *māder*, "mother," the gender is self-evident; and in cases where it is necessary to make the distinction other additional words are used, such as ماده *māda*, "female," نر *nar*, "male;" thus, گاؤ نر *gāv i nar*, "a bull," گاؤ ماده *gāv i māda*, "a cow." For human beings مرد *mard*, "man," زن *zan*, "woman," are added; as پیر مرد *pīr i mard*, "an old man," پیر زن *pīr i zan*, "an old woman."

Sometimes different words are employed, as in English, to distinguish the sexes; as گاوچ *ghūch*, "a ram," میش *mīsh*, "a ewe" (but in literary Persian میش signifies "a ram"); اسب *asp*, "a horse," مادیان *mādiyān*, "a mare;" خروس *khurūs*, "a cock," ماکیان *mākiyān*, "a hen."

PRONOUNS.

The Personal Pronouns are :

من *man*, I, *pl.* ما *ma*, we.

تو *tu*, thou, ,, شما *shumā*, you.

او *ū*, he, ,, اوشان *ūshān*, they (those).

این *īn*, this, ,, ایشان *īshān*, they (these).

The only thing to notice in من *man* and تو *tu* is that in the objective case they become مرا *mērā* (for *man+trā*), ترا *turā* (for *tū+trā*), the nasal ن and the long vowel both becoming absorbed.

In این *īn* and او *ū*, and their plurals, we notice the same

principle as in Hindūstānī, namely, that *i* or *y* expresses *near* relation, and *u* or *w* expresses *remote* relation.

این *īn*, “this,” and آن *ān*, “that,” make ایشان *īshān* and اوشان *ūshān* in the plural for rational beings: but they sometimes form the plural quite regularly, as اینان *īnān* and آنان *ānān* for rational, and اینها *īnhā* and آنها *ānhā* for irrational beings.

Note.—ب “to” or “by” takes an euphonic *d* before these pronouns; as بدین *badīn* = با این *ba+īn*, “to this,” بدان *badān* = با آن *ba+ān*, “to that.”

The plural forms *are not required* for nouns which merely qualify a plural noun, since the plural termination of the noun itself sufficiently explains it; as مردانِ خوب *mardān i khūb*, “good men.”

AFFIXED PRONOUNS.

The pronouns sometimes take an affixed form, as follows:

من *am*, abbreviated from من *man*, “me or mine.”
 تو *at*, „ „ تو *tū*, “thou or thine.”
 اش *ash*, “him or his.”

A ش seems to have once belonged to the pronouns, as we may see from the plurals اوشان *ūshān*, شما *shumā*, etc.

These affixes are only used of rational beings, and have the usual plural termination in آن *ān*, though the final nasal *n* is dispensed in the first person; thus,

ما *mā*, “us or our.”
 تان *itān*, “you or yours.”
 شان *shān*, “them or theirs.”

INTERROGATIVE PRONOUNS.

As in Hindūstānī, the sound ک *k* asks a question relative to rational beings; as ک *kih*, "who?" and the corresponding soft sound asks a question relative to irrational things; as چ *chē*, "what?" These, with other words which have become absorbed or amalgamated in the form, make up the remaining interrogatives; e.g. کدام *kadam*, "which?" (of two), the *d* being a survival of دو *dū*, "two;" چگونه *chigūna*, "how?" (for چی *chi*, "what?" and گون *gūn*, "phase, colour, sort,") and چون *chūn*, "how? like what?" (the گ *g* having a tendency to disappear between two vowels); چند *chand*, "how many" (= چی *chi*, "what?" + اند *and*, "some") (cf. اندک *andak*, "a little"), کی *kai*, "when?" etc.

REFLEXIVE PRONOUNS.

These are formed by adding the personal pronouns خود *khud*, "self," etc.; as

من خود *man khud*, I myself.

تو خود *tū khud*, Thou thyself, etc.

The affixed forms may also be used with خود *khud*; as

در خانه خودم *dar khāna-i-khudam*, In my own house.

From خودش *khudash*, "his-self," we get خویش *kh'esh* ("his own self, his-self") and خویشان *kh'eshtan*, "himself." In the last the word تن signifies "body" or "person."

EXAMPLES OF THE PERSONAL PRONOUNS.

The following examples are useful as showing the various uses and combinations of the pronouns:

من که فلان پسر فلانم *man ki fulān pīsr i fulānam*, I, so-and-so, the son of so-and-so.

من ک پسرم رفت *man ki pisaram raft*, I whose son went.

تو ک پسر ت رفت *tu ki pisarat raft*, Thou whose son went.

او ک پسرش رفت *ū ki pisarush raft*, He whose son went.

With *ک ki* may be compared the *qui* of European languages. It serves for all relatives, but may be defined by other words, as in the above examples.

COMPARISON.

The comparative is formed by adding *تر tar*, and the superlative by adding *ترین tarīn*. A single example will impress this on the reader's mind :

به *bih*, good, بهتر *bih-ter*, better, بهترین *bih-tarīn*, best.

Sometimes the Arabic comparative form *أفعل af'ul* is used in Persian. Of this I shall speak further on, when treating of Arabic grammar.

NUMERALS.

The numerical figures are the same as in Hindūstānī (see p. 9).

The numerals in Persian are :

1	یک <i>yak</i>	11	یازده <i>yāzdah</i>		
2	دو <i>dū</i>	12	دوازده <i>dawāzdah</i>		
3	سه <i>sih</i>	13	سیزده <i>sīzdah</i>	30	سی <i>sī</i>
4	چهار <i>chahār</i>	14	چهارده <i>chahārdah</i>	40	چهل <i>chihil</i>
5	پنج <i>panj</i>	15	پانزده <i>pānzdah</i>	50	پنجاه <i>panjāh</i>
6	شش <i>shash</i>	16	شانزده <i>shānzdah</i>	60	شصت <i>shašt</i>
7	هفت <i>haft</i>	17	هفده <i>haftdah</i>	70	هفتاد <i>haftād</i>
8	هشت <i>hasht</i>	18	هشده <i>hashtdah</i>	80	هشتاد <i>hashtād</i>
9	نه <i>nuh</i>	19	نوزده <i>navāzdah</i>	90	نود <i>nuvad</i>
10	ده <i>dah</i>	20	بیست <i>bīst</i>	100	صد <i>ṣad</i>
1000 هزار <i>hazār</i> .					

They are quite regularly compounded, as follows :

بیست و یک *bīst ū yak* (20 and 1) 21.

یک هزار و هشتاد و هشت *yak hazār ū hasht*
ṣad ū hashtād ū yak, One thousand eight hundred and eighty
 and one, 1881.

The ordinals are made by affixing *um* ; as

یک <i>yakum</i> ,	1st	چهارم <i>chahārum</i> ,	4th
دوم <i>duvum</i> ,	2nd	پنجم <i>panjum</i> ,	5th,
سوم <i>sivum</i> ,	3rd		and so on.

For “first” the word نخستین *nukhustīn*, or the Arabic *awwal*, may be used.

The numerals take the noun in the singular ; as دو مرد *dū mard*, “two men.”

We say in English “two head of cattle,” and so on. The Persians have several such qualifying words for various objects when used with numerals. The principal are the following :

Persons, پنج نفر *panj nafar*, individuals, *panj nafar*
dūst, 5 friends.

Horses, cattle, دو رأس *dū rās*, head, *dū rās asp*,
 etc. 2 horses.

Camels, قطار *katār*, } string, { سه قطار شتر *sih katār*
 مهار *mahār*, } *shutur*, 3 camels.

Elephant, زنجیر *zanjīr*, chain, چهار زنجیر فیل *chahār zan-*
jīr fīl, 4 elephants.

Jewels & fruit, دانه *dānah*, grain, هفت دانه *haft dāna durr*, 7 pearls.
هشت دانه سیب *hasht dāna seib*, 8 apples.

In colloquial Persian the word تا *tā* is used as a determinative for most objects; as چهار تا کتاب *chahār tā kitāb*, 4 books. (The word "piecee," as "one piecee man," in Chinese Pigeon English, is a relic of the same use of qualificative or determining words).

THE VERB.

The Persian Verb also consists of a root in combination with various participial affixes and the auxiliary verb "To be," of which the simplest form is the affixed substantive verb (see p. 14).

اَ am, (I) am,	اِیم <i>īm</i> , (we) are.
اَی <i>ī</i> , (thou) art,	اَید <i>īd</i> , (ye) are.
اَد <i>ad</i> , (he) is, ¹	اَند <i>and</i> , (they) are.

TENSES OF THE VERB.

The root expresses mere action, as رس *ras*, "arriving," hence رس+ام *ras+am*, "I arriving," رس+ای *ras+ī*, "thou arriving," رس+اد *ras+ad*, "he arriving," etc., is the simplest tense, or *arist*, which must be further defined by context or by particles. The prefix می *mī* (or the older form همی *hamī*) does so define it, and gives it a present meaning; as می رس *mī rasam*, "I am arriving," etc.

¹ When this is used separately it takes the more regular form اَست *ast*, "is," as in Greek or Latin.

The Root, as the shortest form of the verb, is also used as an imperative, as رس *ras*, "arrive." The prohibitive is made by prefixing ما *ma*, as مرس *ma-ras*, "do not arrive," cf. Hindūstānī مات *mat* (p. 15).

Then comes an affix expressing *past* action, which is, as in English, generally a *d* or *t* sound, as "made," "past."

In Persian this is, in most cases, preceded by a vowel, as

رسید *ras+i+d*, "arrived."

شنود *shin+ū+d*, "heard."

استاد *ist+a+d*, "stood."

The first, or *i* sound, being the most common. Sometimes the *d* becomes *t*; as خواستن *kh'āstan*, "to wish." If to the "stem" thus formed we add ن we obtain the infinitive; as رسیدن *rasīdan*, "to arrive." This, further combined with the simple tense in م, ی, د, etc., makes the preterite رسیدم *rasīdam*, "I arrived," رسیدی *rasīdī*, "thou didst arrive," etc. But the affix ی, as we have seen above (p. 30), makes *any word* indefinite.

We therefore get again

رسیدم *rasīdamī*, "did I arrive," or "were I to arrive," رسیدیم *rasīdīmī*, "did we arrive."

رسیدی = رسیدی + ی *rasīdī*, رسیدیدی *rasīdīdī*, "did ye arrive," "didst thou arrive,"

رسیدی *rasīdī*, "did he arrive," رسیدندی *rasīdāndī*, "did they arrive."

By adding a short *a* & to the past form the same idea is expressed with a sense of incompleteness. Thus, in English one says, "I am going—eh—to," etc., the hesitating "*eh*" suggesting something to come. This form, *e.g.* رسیده *rasīda*, signifies "having arrived," and is used with those tenses which are formed from auxiliary verbs, without which the sense would be incomplete; as

رسیده ام *rasīda+am*, I have arrived.

رسیده ای *rasīda+i*, Thou hast arrived.

رسیده است *rasīda+ast*, He has arrived,

and so on.

THE AUXILIARY VERB "TO BE."

We must now speak more fully of the Auxiliary Verb "to be," بو (دن) *bū (dan)*, "*BE* (ing)," both being derived from the Sanscrit *Bhuv*. Declining this as far as we can with the affixes given above, etc., we get

Present بوم *būwam*, I may be.

بوی *būwī*, thou mayest be, etc.

بود *būwad*, he may be.

Past بود *būd*, he was, etc.

بوده *būda*, having been.

Again, by combination with the tenses of another verb,

رسیده بودم *rasīda būdam*, one come I was, etc.

رسیده بودی *rasīda būdamī*, were I one come.

and so on.

بودن *būdan* makes its imperative باش *bāsh*. This I shall explain when speaking further on of the “irregular” forms of the verb: for the present we must assume all the forms to be regular.

Then by the rules given above we get باشم *bāsham*, “I may be,” and رسیده باشم *rasīda bāsham*, “I may have been.”

With the verb خواستن *kh'āstan*,¹ “to shall,” as an auxiliary, the same combination may be made as in English to express the future; e.g. خواهیم رسید *kh'āham rasīd*, I shall arrive.

There is another auxiliary, شدن *shudan*, root شو *shav*, “to become.” This often has the sense of “to go,” and is employed to form the passive of an active verb, being analogous in this respect to the Hindūstānī جانا *jānā* and the English “get” (see p. 18).

شدن *shudan* may be inflected throughout like رسیدن *rasīdan* or any other verb, and the tenses thus obtained may be combined with those of another verb to make the various tenses of the passive.

If, then, we know the *root* and the *past* form or *stem* of any verb we can, with the assistance of the auxiliary verbs, form any tense we may desire: in other words, conjugate it throughout; e.g.

رس *ras*, “arriving,” “arrival.”

رسم *rasam*, I arriving.

¹ Note that و between خ *kh* and ا *ā* is not pronounced.

رسی *rasī*, thou arriving.

رسد *rasad*, he arriving, etc.

می رسم *mī rasam*, I am arriving.

رسید *rasīd*, "arrived."

رسیدم *rasīdam*, I arrived.

می رسیدم *mī rasīdam*, I was arriving.

رسیده *rasīda*, having arrived.

ام رسیده *rasīda am*, I have arrived.

بودم رسیده *rasīda būdam*, I had arrived.

رسیدن *rasīdan*, "to arrive."

باشم رسیده *rasīda būsham*, I may have arrived, etc.

خواهم رسید *kh'āham rasīd*, I shall arrive.

And in the case of an active verb, as کردن *kardan*, "to do," we may further combine it with شدن *shudan*; as

کرده شدن *karda shudan*, to be done.

کرده شوم *karda shavam*, I am done.

کرده می شوم *karda mī shavam*, I am being done.

کرده شدم *karda shudam*, I was done.

کرده شده بودم *karda shuda būdam*, I had been done.

کرده خواهم شد *karda kh'āham shad*, I shall be done.

and so on.

Other parts of the verb are آن *ān* affixed to root = "doing," as رسان *rasān*, "arriving;" آنده *anda* affixed to root expressing the agent, as رسنده *rasanda*, "an arriver." With the latter compare the Italian affix *-ante*, having the same meaning.

By prefixing *با* *ba*, "to" (see p. 29), we get *با رسید* *ba rasad*, "he is to arrive," *i.e.* "let him arrive," and so on for the other persons of the imperative. This prefix is also used for the "aorist" or indefinite tenses.

Causal verbs are made by inserting *ان* *ān* between the root and the infinitive termination, as *رسیدن* *rasīdan*, "to arrive," *رسانیدن* *rasānīdan*, "to cause to arrive."

PHONETIC LAWS IN PERSIAN.

As in all other languages, certain words in Persian do not appear to follow the ordinary rules of accident, and are therefore called irregular. It will be always found in such cases that the apparent anomaly is due to some euphonic change (see p. 17), arising either from a desire to avoid an awkward combination of consonants, or to facilitate pronunciation; or else from the survival in some forms of older radical letters, which have for similar reasons disappeared in others.

In Persian both these causes act together, and many consonants are found in the root verbs which differ from those of the stem. To account for these we need only notice a few philological facts relative to euphonic changes which exist in Persian.¹ An acquaintance with these will not only enable the

¹ Professor Charles Rieu, of the British Museum, has given an admirable exposition of these laws in a pamphlet published by the Philological Society, entitled "Remarks on some Phonetic Laws in Persian," to which I am much indebted for this part of my subject.

student to inflect so-called "irregular verbs," but to recognise many common European words in their Persian form. They may be briefly stated as follows:—The Old Persian 𐬀 (pronounced like *th* in "there") frequently becomes in Modern Persian ف *f*; cf. the Russian *Feodore* for *Theodore*. ک *k* and پ *p* before *t* become خ *kh* and ف *f*.

The two sounds of *k*, namely, *k* and *ch* (as in "kirk" and "church"), account for many irregularities, thus:—*k* passes to *ch*, thence to *s*. *k* and *g*, *d* and *t*, *p* and *b*, are common and more obvious changes.

p is especially liable to be changed into *f* when followed by *r*, as Sanscrit *pra*, Latin *pro*, Persian فر *far*; as Sanscrit *prashita*, "sent," Persian فرشته *firishta*, "an angel."

Sanscrit *bh*, which becomes *f* in Latin and φ in Greek, becomes simple *b* in Persian; as Sanscrit *bhru*, "a brow," Greek ὀφρύς, Persian ابرو *abrū*. Sanscrit *bhū*, "to be," Latin *fuit*, Persian بودن *bū-dan*.

Sometimes the old Aryan root had an aspirated *d* (*dh*); this becomes either *d* without the aspirate, or *h* without the *d*; cf. دادن *dādan*, "to give," داد *dād*, "he gave," دِه *dih*, "give."

The old *d* also changes to *s* before *t* or *d* of the past; as بند *band*, "bind," past بست *bast* for *bandt* (the nasal being lost). Cf. Latin *comedo*, *comestum*.

The old Aryan *d* or *dh* is sometimes softened away to *y*, as پای *pāy* (Sanskrit *pada*), "a foot," but the *s* into which it

changes remains, as شوی *shūy* (Sanskrit *çudh*), "wash," past شست *shust* = *shudht*.

r and *l* interchange indiscriminately. Another change which is exactly paralleled in European languages exists in Persian, namely, *w* or *v* into *gu*, or simply *g*, as Arabic *Wādy el kebir*, Spanish *Guadalquiver*; Latin *vulpilla*, French *goupil*. So in Persian we have from the Sanskrit *vrka*, "a wolf," Zend *vereka*, the Modern Persian *gurg*. *Vistaspa* (Darius Hystaspes), Modern Persian *Gushtasp*. Sanskrit *vert*, "to turn" or "become," Latin *vert*, German *werden*, Persian *gard*.

v also occasionally hardens into *p* when preceded in Sanskrit by *ç*, as Latin *equus*, Sanskrit *açva*, Persian اسپ *asp*, "a horse."

The changes of the sibilant are somewhat extraordinary at first sight: thus *ç*, in the instance above given, is equal to *q*. Sometimes this becomes *k*, sometimes *c*, and sometimes simply *h* (*cf.* p. 14); *e.g.*

Sanskrit.	Hindustani.	Greek.	Persian.
<i>daça</i> (10)	<i>das</i>	<i>δέκα</i>	<i>deh.</i>
<i>sapta</i> (7)	<i>sāt</i>	<i>επτα</i>	<i>haft.</i>

As the Sanskrit *s* becomes *h* in Persian, so, *vice versâ*, *h* often becomes *z*: Sanskrit *sahasra* (1000), Persian هزار *hazār* for *hazahr*. *Cf.* Sanskrit *hima*, "snow," Persian زمستان *zēmistān*, "winter," Latin *hiems*, Slavonic *zima*. *j* also becomes *z*; as

Sanskrit.	Persian.	Greek.
<i>jāta</i> , "born,"	<i>zāda</i>	
<i>janā</i> , "a woman,"	<i>zan</i>	γυνή.

IRREGULAR VERBS.

In studying the so-called Irregular Verbs, we have only to keep the above principles in view, remembering chiefly that

1. $\left. \begin{array}{l} \text{ب } b \\ \text{پ } p \end{array} \right\} \text{ become ف } f.$
2. $\text{س } s \text{ becomes } \text{ش } h.$
3. $\text{ش } h \text{ become } \text{ز } z \text{ or } \text{س } s.$
 $\text{خ } kh)$

کردن “to do” has کن for its root; the Zend or Vedic form was *keren*, and for the same reasons as those already stated in the case of the Hindūstānī verb کرنا (see p. 7) the form کر *kar* became used for the past and کن *kun* for the present forms.

In دادن *ūdan* the *ū* becomes *ā* in the stem; as

بخشودن <i>bakhshūdan</i> , to bestow,	بخشا <i>bakhshā</i> .
آزمودن <i>āzmūdan</i> , to try,	آزما <i>āzmā</i> .
کشودن <i>kushūdan</i> , to open,	کشا <i>kushā</i> .
نمودن <i>numūdan</i> , to show,	نما <i>numā</i> .
ربودن <i>rubūdan</i> , to rob,	رُبا <i>rubā</i> .

Where the *و* is a root letter it is retained, but as a consonant *v*; e.g.

شنودن <i>shinūdan</i> , to hear,	شنَو <i>shinav</i> .
شدن <i>shudan</i> = شُودن <i>shūdan</i> , to become,	شَو <i>shav</i> .

When the infinitive ends in دادن *īdan* and the *ī* is part of the root the stem is strengthened by adding a nasal ن; as

آفریدن <i>āfrīdan</i> , to create,	آفرین <i>āfrīn</i> .
چیدن <i>chīdan</i> , to collect,	چین <i>chīn</i> .

khtan becomes ز *z* (see 3, p. 45), especially after a long vowel :

افراختن *afṛākhtan*, to exalt, افراز *afṛāz*.

آموختن *āmūkhtan*, to learn, آموز *āmūz*.

and sometimes it changes into س *s* or ش *sh* (see 3, p. 45) :

شناختن *shanākhtan*, to know, شناس *shanās*.

فروختن *firūkhtan*, to sell, فروش *firūsh*.

ftan in some instances becomes ب *b* or و *v* (see 1, p. 45) :

تافتن *tāftan*, to burn, تاب *tāb*.

آشفتن *āshuftan*, آشوب *ashūb*.

رفتن *raftan*, to go, رَوَ

آستن *āstan*, ستن *ūstan* (*ūstan*), and یستن *īstan* become آ *ā*, ی *ī*, and و *ū* respectively :

آراستن *arāstan*, to adorn, آرا *ārā*.

زیستن *zīstan*, to live, زی *zī*.

جستن *justan* (*jūstān*), to seek, جو *jū*.

Sometimes ستن *stan* become ن *n* or ین *īn* ; as

شکستن *shikastan*, to break, شکن *shikan*.

نشستن *nishastan*, to sit, نشین *nishīn*.

Other anomalous changes are شتن *ishtan* into یس *īs* ; as

نوشتن *navishtan*, to write, نویس *navīs*.

آشتن *āshtan* into ار *ār* ; as

داشتن *dāshtan*, to have, دار *dār*.

انگاشتن *ankāshstan*, to think, انکار *ankār*.

There are a few others which practice and the vocabularies will teach, but the phonetic rules given on p. 45 will be found to cover most of the cases met with.

In some instances the infinitive and the stem belong to different verbs, just as in English "go" and "went" come from different radical forms :

بودن <i>būdan</i> , to be,	باش <i>bāsh</i> .
بیختن <i>pikhtan</i> , to twist,	پیچ <i>pīch</i> .
سختن <i>sakhtan</i> , to weigh,	سنج <i>sanj</i> .
گسیختن <i>gusikhtan</i> , to break,	گسل <i>gusil</i> .
بستن <i>bastan</i> , to bind,	بند <i>band</i> .

FORMS OF NOUNS.

These are very numerous and various, but although most may be left to practice and the vocabulary, some may be reduced to rule.

Nouns are either primitive, such as "man," or derivative, such as "manly." The last are formed by adding certain terminations to the first, and as these terminations are generally in their turn derived from verbs, and have a signification of their own, a knowledge of them will greatly assist the learner. The principal are :

1. انه *āna* = "like;" as

مردانه *mardāna*, manly.

بزرگانه *buzurgāna*, grandly (like a grandee).

2. آور *āwar*, آور *āwar*, ار *ār*, all from root آوردن *awardan*, and signifying “bringing,” “producing,” “displaying” (*cf.* English *-er, -or*), etc.

دلور *dil-āvar*, brave (hearty).

زور اور *zor-āvar*, strong.

سخن ور *sukhan-var*, eloquent.

3. بار *bār*, “bearing,” “abounding in.”

شکر بار *shakar-bār*, sugar-laden.

زنگبار *zangi-bār*, Zanzibār (full of negroes).

4. بان *bān*, وان *vān*, “keeping,” “managing;” as

شتر بان *shutur-bān*, a camel-man.

باغبان *bāgh-bān*, a gardener.

پاسبان *pās-bān*, a watchman.

فام *fām* “colour;” as

سیاه فام *siyāh-fām*, blackish.

5. دار *dār*, تار *tār*, “having,” from داشتن *dāshtan* :

فریفتار *furīf-tār*, a deceiver.

خریدار *kharīdār* = خرید دار *kharīd-dār*, a purchaser.

خواستار *kh'āstār* = خواست تار *kh'āst-tār* = خواست دار *kh'āst-dār*, a petitioner.

دیدار *dīdār* = دید دار *dīd-dār*, the visual faculty.

6. دان *dān*, “place” or “vessel for;” as

نمکدان *namak-dān*, a salt-cellar.

قلمدان *kalam-dān*, a pen-case.

7. زار *sār*, "place abounding in:"

گلزار *gulzār*, a rose-garden.

8. Similarly سار *sār*; as

کوهسار *koh-sār*, a mountainous country.

شاخسار *shākh-sār*, a place abounding in branches, German *laube*.

سار also signifies "like;" *cf.*

خاکسار *khāk-sār*, like dust (vile).

9. ستان *stān*, "place;" as

گلستان *gulistān*, a rose-garden.

هندوستان *Hindūstān*, the land of Hindūs (Hindūstān).

10. هِش *hiś*, رِش *riś* express the abstract idea of the root; as

نکوهش *nikūhiś*, goodness.

دانش *dāniś*, wisdom.

آرایش *ārāiś*, adornment.

11. ک *ak* expresses the diminutive of rational objects; as

مردک *mardak*, a little man.

A contemptuous form of diminutive is ک *ka*; as

مردک *mardaka*, a wretched little man.

For irrational objects the ک *k* is changed into چ *ch*, just as in ک *ki* and چ *ch* (see p. 34), *e.g.*

بازیچه *bāziḥe*, a little game.

کفچه *kaf-che*, a ladle (*lit.* a little palm of the hand).

12. کار *kār*, گار *gār*, گر *gar*, all express *action* or the *actor*, and are connected with the verb کردن; as

جفاکار *jafā-kār*, cruelty.

دستگار *dast-gār*, skill (دست *dast*, a hand).

جادوگر *jādū-gar*, a conjurer, juggler.

آفریدگار *afrīdagār*, a creator.

آموزگار *amūz-gār*, a teacher.

کامگار *kām-gār*, successful.

گناهگار *gunāh-gār*, a sinner, guilty.

توانگر *tawān-gar*, rich (powerful).

13. گین *gīn*, "affected with;" as

غمگین *gham-gīn*, grieved.

خشمگین *khashm-gīn*, angry.

14. لāخ *lākh*, "place."

سنگ لāخ *sang-lākh*, a strong place.

15. مند *mand*, "possessor of;" as

سودمند *sūd-mand*, profitable.

دانشمند *dānish-mand*, wise.

16. ناک *nāk* expresses "quality;" as

هولناک *haul-nāk*, frightful.

پرهیزناک *parhīz-nāk*, abstinent.

17. A final ی *ī* signifies "relation," such as that implied in the English adjective; as

هندی *hindī*, Indian.

انگلیزی *inglīzī*, English.

After *z* this becomes گى; as

بنده *banda*, a slave.

بندگى *bandagī*, slavery.

خانگى *khānagī*, domestic (for خانگى).

The final ی *ī*, when it represents the *yāe majhūl*(e), see p. 28, signifies "unity;" as

مردى *mardī*, one a man.

18. نى *nī* signifies "duty," "fitness;" e.g.

کردنى *kardānī*, what is to be done (duty).

خوردنى *khurdānī*, good to eat (food).

خریدنى *kharīdānī*, purchaseable.

COMPOUND WORDS.

Persian is very rich in compound words, and as has been before remarked (p. 18), the types most in use for Nouns are exactly analogous to such English compounds as "block-head," "tinder-box," "rosy-cheeks," and the like; e.g.

لال رخ *lāla-rukh*, tulip-cheeked.

گل اندام *gul-andām*, rose-bodied.

سمن بر *saman-bar*, jasmine-bosomed.

Others are made from two verbal roots; as آمد و رفت *āmad o raft*, "coming and going;" or two nouns joined by a preposition, as سر بسر *sar ba sar*, "individually," "altogether," lit. "head to head."

The Compound Verbs are very numerous, but are for the most part quite simple, the principal ones being the following :

1. A noun followed by either کردن *kardan* "to do," ساختن *sākhtan*, "to make," نمودن *numūdan*, "to display," فرمودن *farmūdan*, "to order," and the like ; as

انتظار کردن (ساختن) *intizār kardan (sākhtan)*, to expect.

کرم نمودن *karam numūdan*, to be generous.

نهضت فرمودن *nahẓat farmūdan*, to start (on a march),
said of a king, etc.

2. A noun followed by آمدن *āmadan*, "to come" (*cf.* Anglicè "become") :

سیر آمدن *sīr āmadan*, to become satisfied.

پُر آمدن *pur āmadan*, to become full.

پدید آمدن *padīd āmadan*, to become apparent.

3. A noun followed by آوردن *āwardan*, the converse of the last ; as

پدید آوردن *padīd āwardan*, to make apparent.

4. A noun followed by خوردن *khūrdan*, "to eat," used with words expressing passions or grief ; as

غم خوردن *gham khūrdan*, to be grieved.

تاأسف خوردن *ta-assuf khūrdan*, to sorrow.

There are many other compound verbs of this kind, but they will be easily understood when met with, and will be found in most vocabularies.

SYNTAX.

The Syntax of Persian is as simple as that of English, which it much resembles in construction. The student is recommended to read the preliminary remarks on Syntax in the abstract on pp. 21 and 22.

THE CASES OF NOUNS.

As has been noticed above, the only real case-ending which survives in Persian is *را*, *rā* for the objective. This exactly corresponds to the Hindūstānī *کو* *ko* (see p. 23); as *مرد را کتاب دادم* *mard-rā kitāb dādam*, "I gave the man the book," where *mard* is the object (its position in the sentence calling attention to this fact); *دادم کتاب را به مرد* *dādam kitāb-rā ba mard*, "I gave the book to the man," attention being chiefly called in the last sentence to "book," both by the objective affix and by its position in the sentence: the fact that "the man" is in "dative" is then expressed, as in English, by *به* *ba*, "to."

CONCORDANCE.

The Concordance of Verbs and Nouns is exactly the same as in English, a singular noun requiring a singular verb, and a plural noun taking a plural verb.

Nouns substantive do not agree with their adjectives or qualifying nouns in number, it being sufficient to mark the plural by the termination in the first named; as

مردان خوب *mardūn i khūb*, good men (see p. 33).

The relation of “substantive and adjective,” as well as that of the “genitive case,” is expressed by the *izāfat* (see p. 29).

أضافت *izāfat* signifies “adding on,” and is expressed by placing a short *i* (*kasrah* or *zer*) between the two nouns; as

اسب مرد *asp i mard*, the man’s horse.

اسب خوب *asp i khūb*, a good horse.

The order of words in Persian is Subject—Object—Verb, all qualifying expressions falling into their natural places; *e.g.* a word expressing the condition of the subject follows it; so does a word expressing the condition of the object; while words or expressions signifying time, place, or other circumstances, find their proper place immediately before the verb.

The only marked peculiarity in the arrangement is that the verb comes generally last.

The description of the “tenses” on pp. 38—42 sufficiently indicates their use.

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ARABIC.

THE ALPHABET.

The Arabic Alphabet is that used, with certain modifications, for Persian and Hindūstānī, and is written in the same way from left to right. The letters and Arabic pronunciation are as follows :

NAME.	EQUIVALENT.	PRONUNCIATION.
ا <i>Alif</i> ,	<i>a, e, i, o, or u</i>	This is the <i>spiritus lenis</i> of the Greek, a mere prop to rest an initial vowel on.
ب <i>Bā</i> ,	<i>b</i>	As in English.
ت <i>Tā</i> ,	<i>t</i>	A soft dental <i>t</i> like the Italian.
ث <i>Thā</i> ,	<i>th</i>	As in <i>thing</i> .
ج <i>Jīm</i> ,	<i>j</i>	As in English.
ح <i>Hā</i> ,	<i>h</i>	An aspirate strongly breathed out from the chest.
خ <i>Kha</i> ,	<i>kh</i>	Like <i>ch</i> in Welsh or Gaelic, or the German <i>ch</i> as pronounced in Switzerland.
د <i>Dāl</i> ,	<i>d</i>	A soft dental <i>d</i> as in Italian.
ذ <i>Dhāl</i> ,	<i>dh</i>	Like <i>th</i> in <i>this</i> .
ر <i>Rā</i> ,	<i>r</i>	A distinctly pronounced <i>r</i> .
ز <i>Zain</i> ,	<i>z</i>	As <i>z</i> in English.
س <i>Sin</i> ,	<i>s</i>	} As in English.
ش <i>Shīn</i> ,	<i>sh</i>	

NAME.	EQUIVALENT.	PRONUNCIATION.
ص <i>Sād</i> ,	<i>s</i>	An <i>s</i> pronounced by placing the tongue against the side teeth, and slightly opening the mouth.
ض <i>Dhād</i> ,	<i>dh</i>	A <i>dh</i> pronounced in the same manner as the last.
ط <i>Tā</i> ,	<i>t</i>	A <i>t</i> pronounced with the tongue full against the front part of the palate.
ظ <i>Dhā</i> ,	<i>ḏh</i>	A <i>dh</i> or <i>z</i> pronounced in the same manner as the last.
ع <i>Ain</i> ,	<i>á</i> , etc.	A guttural sound only heard in Arabic : it must be learnt from a native.
غ <i>Ghain</i> ,	<i>ḡh</i>	A guttural sound something like the French <i>r grasseyé</i> .
ف <i>Fā</i> ,	<i>f</i>	As in English.
ق <i>Kāf</i> ,	<i>k</i>	A very guttural <i>k</i> , like <i>ck</i> in <i>thick</i> , only much stronger.
ك <i>Kāf</i> ,	<i>k</i>	} As in English.
ل <i>Lām</i> ,	<i>l</i>	
م <i>Mīm</i> ,	<i>m</i>	
ن <i>Nūn</i> ,	<i>n</i>	As in English ; before <i>b</i> or <i>f</i> it is sounded as <i>m</i> .
و <i>Wāw</i> ,	<i>w</i>	} As in English.
ه <i>Hā</i> ,	<i>h</i>	
ي <i>Yā</i> ,	<i>y</i>	

z is sometimes written thus, *ẓ*, with two dots over it, and is then called *hā-tā*. When followed by a vowel this is pronounced like *ت t*, but otherwise it is not pronounced at all.

The above are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all but *alif* end : thus

DETACHED.	INITIAL.	MEDIAL.	FINAL.
ا	أ	آ	آ
ب	ب	ب	ب
ت	ت	ت	ت
ث	ث	ث	ث
ج	ج	ج	ج
ح	ح	ح	ح
خ	خ	خ	خ
د	د	د	د
ذ	ذ	ذ	ذ
ر	ر	ر	ر
ز	ز	ز	ز
س	س	س	س
ش	ش	ش	ش
ص	ص	ص	ص
ض	ض	ض	ض
ط	ط	ط	ط
ق	ق	ق	ق
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن

ا if deprived of the curve would become unrecognizable; hence they do not join to the left.

The above letters are all consonants.

VOWELS.

The vowels are *fat-hah* \hat{a} (pronounced like *a* in *hat*), and *dhammah* \hat{u} (as in *bull*), both written above the letter; and *kesrah* \hat{i} (as *i* in *hit*) written below the letter.

When the vowels are doubled, thus $\hat{a}\hat{a}$, they are pronounced respectively *an*, *un* and *in*. This is called *tenwīn* تَنْوِين, i.e. "giving the *n* sound."

Combined with ا *a*, و *w*, and ي *y*, the vowels become آ *aa* (*ā*), ؤ *uw* (*ū*), يُ *iy* (*ī*), اَو (pronounced as *ow* in *cow*), اِي (like *i* in *fine*).

No word can commence in the Arabic character with a vowel, or if it does the vowel is introduced by *alif* ا .

When a syllable begins with a vowel, the mark ء *hamzeh* is used to introduce it.

But this *hamzeh* being written above the line requires a prop: this in the case of *a* is ا , in the case of *u* it is و , and in the case of *i* it is ي , only that in the initial form this last is distinguished from the ordinary *y* by losing its dots: *e.g.* فؤاد *fū-ād*, “a heart,” فائدة *fā-ida*, “advantage.”

” *Tashdīd* doubles the letter it is placed over.

” *Sukūn* shows that the letter it is placed over has no vowel. Two *sukūns* cannot come together in one word.

” *Waslah* is only used over an initial *alif* or over the article ال *al*, and shows that these are to be elided.

” *Maddah* is placed over an initial *alif*, and shows that it should be pronounced long, as آتي *ātī*, “coming.”

If the first letter of a word be a sibilant or liquid the article ال is elided before it and the consonant itself doubled, as عَوَامُ النَّاسِ *āwāmmu-nnās*, “common people,” عَبْدُ اللَّهِ *ābdu-llāh*, “Abdullah” (the servant of Allah).

Note.—Final short vowels or *tenwīn* are not pronounced before a full stop.

ROOT WORDS.

(TRILITERAL ROOTS).

Arabic, like the other so-called Semitic languages, is totally different in construction from European tongues.

Every word in the language is referred to a root, which consists of *three radical letters*. Roots of two, or four or more radicals do exist, but they need not be noticed, since they are treated in practice as though they were derived forms.

Instead of modifying a root to express a modified idea by prefixing or affixing syllables, the Arabic treats the three radicals as algebraists treat the symbols x , y , z , and expresses ideas by *formulae* arrived at by combining these with certain other letters, called by European grammarians "servile," but by the natives زائدة *zāidah*, "pleonastic." The letters so used are contained in the words أمان وتسهيل *amānun wa tashīlun*, "safety and ease:" that is, they are ن م ل س ت ا and و. Of course any of these may occur as radicals, but after learning the rules I shall presently give the student will not find any difficulty in identifying them.

All words are arranged in the dictionaries under the triliteral root: that is, the original word of three radical letters.

I have said that Arabic ideas are expressed by *formulae* analogous to those employed in algebra. Thus $(x+y+z)$ may mean $(1+2+3)$, or $(2+3+4)$, and so on, and the whole

formula will mean 6 or 9, and so on, according to the values given to the letters x, y, and z. Similarly in Arabic the three-letter combination in the root bears a different meaning according to the letters employed; thus, ضرب $dh+r+b$ means "beating," قتل $k+t+l$ means "killing," and so on. The Arabs use the word فعل $f+ع+l$ ($fi'el$ or $fa'el$), "doing," for the typical formula of a root, the individual letters ف, ع, and ل corresponding to the x, y, and z of algebra.

If we add an *alif* ا to the first radical, and place a *kesrah* ِ after the second, the formula will then become (xāyīz) = فاعِل $fā'il$, which means "one doing." Thus the formula for an agent is فاعِل. Then, if for the ف, ع and ل (that is, for x, y and z) we substitute the letters contained in either of the combinations given above, viz. ضرب or قتل, we get

(xāyīz)

فاعِل $fā'el$, one doing.

ضارب $dhārīb$, one beating.

قاتِل $kātīl$, one killing.

A word, then, of the shape (xāyīl) will always be the *agent form* of the radical word, whatever that may be. In looking it out in the dictionary you look for the 1st, 3rd, and 5th letters; that is, for the ف, ع and ل, or, in other words, for the x, y and z.

But another difficulty may occur. The letters ا ā, و w, or ی y are called weak consonants, and are considered as homo-

geneous with the short vowels ا, i, u, . One of these weak consonants may occur as a radical; e.g. قول *kawl*, "speaking." To get the agent form from this we treat it like the examples just given, and should have (Xāyīz)

فاعل *fāʿil*,

قاول *kāwil*;

but, as a matter of fact, the agent of قول is not قاول but قائل, the reason being that the vowel ا being indispensable to the form absorbs the weak consonant و and turns it into the weak consonant ي , which is homogeneous with itself. So from غزو, "to make a raid,"

(Xāyīz)

فاعل *fāʿil*,

غازي *ghāziy* = *ghāzī*, a raider (or warrior).

Again, "an instrument for doing anything" is expressed by the formula مفعال *mifʿāl* (= *mīXYāZ*); thus from وزن $w+z+n$, "to weigh," we get

(*mīXYāZ*,

مفعال *mifʿāl*,

موزان *mīwzān*;

but و is not homogeneous with ز : the latter, therefore, changes it into ي *y*, which is, and we have ميزان *miyzān* (= *mīzān*), "a balance."

These changes of weak consonants are called *permutations*, and will be treated of later on, together with other phonetic laws.

The first principle in Arabic grammar, then, is that *radical*

ideas are expressed by combinations of *three consonants*, and that modifications of these ideas are expressed by algebraical formulæ constructed from these three consonants in combination with the so-called “pleonastic” letters.

I shall now proceed to show the nature of these formulæ and their relation to each other. The student must bear in mind that the word *فعل* $f + \epsilon + l$ represents the symbols *x*, *y* and *z*.

VERBAL FORMULÆ.

The simplest formula in Arabic is *فَعَلَ* $fa\epsilon ala$, i e. (*XayaZa*) signifying “he did;” as *ضرب* *dharaba*, “he struck,” *قتل* *katala*, “he killed.” It is under this form that words will be found in the dictionaries.

The form *فَعَلَ* $fa\epsilon ala$, signifying “he did,” is the past tense of the verb.

To express the other tenses the Arabs have only one form,

$$(yaXyZuZu) \\ \text{يَفْعُلُ } yaf\epsilon ulu,$$

which is called the “aorist,” or doubtful tense, because it may stand for aorist, present, future, etc., the exact meaning being defined either by the context, by changing the final vowel, or by adding other words. Of the “numbers,” “persons,” etc., I shall speak later on.

The forms *فَعَلَ* $fa\epsilon ala$, *يَفْعُلُ* $yaf\epsilon ulu$, are susceptible of further modifications of the middle vowel; this, however, we must also treat of later on.

The imperative is of the form **افْعُلْ** *uf'ul* (with the accent on the syllable *ul*). This is the shortest form of the verb (see p. 15) as pronounced sharply or in a tone of command; only as no Arabic word may begin with two consonants, short *u* is prefixed for convenience of pronunciation: this is elided if it follows a vowel in the preceding word.

Besides the form **فَاعِلْ** *fā'il*, meaning "one who does," the student must learn the following: **فَعْلٌ** *fa'ul* or *fi'ul*, "a doing," "an act." (But if the root, instead of implying an *act*, as **ضَرَبَ** "striking," signifies a quality or the like, then the form **فَعُولٌ** *fa'ul* is used, and both these are called nouns of action). **مَفْعَلٌ** *maf'al*, "a place where, or time at which, a thing is done." **مَفْعُولٌ** *maf'ul*, "a thing done." We get, therefore, the following formulæ for expressing the principal simple ideas in the language :

فَعَلَ <i>fa'ala</i> (<i>XaYaZa</i>),	"past tense,"	he did.
يَفْعُلُ <i>yaf'ulu</i> (<i>yaXyuz</i>),	"aorist,"	he does, etc.
أَفْعُلْ <i>uf'ul</i> (<i>uXyuz</i>),	"imperative,"	he does, etc.
فَعْلٌ <i>fa'ul</i> (<i>XaYz</i>),	"noun of action,"	doing, etc.
فُعُولٌ <i>fu'ul</i> (<i>XuYūz</i>),	{ "intransitive verbal noun,"	being, etc.
فَاعِلٌ <i>fā'il</i> (<i>Xāyiz</i>),		
مَفْعُولٌ <i>maf'ul</i> (<i>maXyūz</i>),	"agent,"	one doing.
مَفْعُولٌ <i>maf'ul</i> (<i>maXyūz</i>),	"passive participle," done.	
مَفْعَلٌ <i>maf'al</i> (<i>maXyaz</i>),	{ "noun of place or time,"	{ place of doing, etc.

Arabic grammarians never speak of the "agent," etc., of a verb, but mention the formula; thus

ضارب *dhārib* is the فاعِل *fāʿil* of ضرب.
 قاتِل *kātīl* ,, ,, ,, قتل.

DERIVATIVE VERBS.

There are, of course, many ideas which are not expressed by any of the above formulæ; of these we obtain a very large number by certain modifications of the simple formula فَعَلَ *faʿala*, "he did." These modifications are thirteen in number, and are called "conjugations." I shall number them according to the old system as used in all European grammars and dictionaries of the Arabic language, but shall arrange them somewhat differently.

These modifications consist of prefixing or inserting certain letters in the formula فَعَلَ *faʿala* (*XayaZa*).

If in English we want to give greater emphasis to a word we pronounce it more forcibly. The Arabs do the same, and hence it comes that by *doubling* the middle syllable of the above form we get an intensified meaning. Thus from كَسَرَ *kasara*, "he broke," (formula فَعَلَ *faʿala* (*XayaZa*),) we get كَسَّرَ *kassara*, "he broke to bits," (formula فَعَّلَ *faʿʿala* (*XayyaZ*).) But if the verb is not active, this doubling of the middle radical makes it so; as

قَدَّمَ *kādama*, to be in front.

قَدَّمَ *kaddama*, to send forward.

So from a noun, as جلد *jild* (formula $XiYz$), we get جلد *jallada*, "he skinned."

Prefixing ا *a* also makes a verb active that was not so before; as نزل *nazala*, "he descended," أنزل *anzala*, "he caused to descend," formula أفعل *afʿala* ($aXYaZa$).

By putting ا *a* after the first radical, formula فاعل *fāʿala* ($XāYza$), the sense of reciprocity is given; as قتل *qatala*, "he killed," قاتل *qātala*, "he fought;" كتب *kataba*, "he wrote," كاتب *kātaba*, "he corresponded."

The word to "come" in Arabic is أتى *ata*. Two formulæ are obtained by prefixing the consonant *t* (the only strong letter in this word *ata*, with the sense of "becoming") to the two forms last-mentioned; thus from قدم *qaddama* (form. فاعل *fāʿala*), he sent forward, تقدم *taqaddama* (form. تفاعل *tafāʿala*), he removed to, he was sent forward, a distance, "he was removed to a distance;" and from بعد *bāʿada* (form. فاعل *fāʿala*) from بعد *baʿd*, تباعد *tabāʿada* (form. تفاعل *tafāʿala*); "he was removed to a distance from someone or something else."

The state or condition resulting from the action may also be expressed by two other formulæ, namely, انفعال *infʿala* ($iXYaZa$) and انفعل *infaʿala* ($inXYaZa$), the only difference between them being that the first implies "being affected by," and the last "reduced to the state of," as قطع *qataʿ*, "he cut," انقطع *inqataʿ*, "it was cut;" جمع *jamaʿ*, "he gathered," اجمع *ijtamaʿ*, "it was in a collected state."

By prefixing *ist* است we get the idea of "asking for," "wishing to be," or "deeming;" as *ghafara* غفر, "he asked pardon," *istaghfara* اِسْتَغْفَرَ *istafala* (istaXYaZa); *adhuma* عَظَّمَ, "to be grand," *istaghama* اِسْتَغْهَمَا, "he thought it grand;" *kabura* كَبَّرَ, "he was great," *istakbara* اِسْتَكْبَرَ, "he was proud," i.e. desirous of being thought great.

Of the forms *ifalla* اِفْعَلَّ (iXYāZZa), *ifauala* اِفْعَوَّلَ (iXYauYaza), and *ifalla* اِفْعَلَّ (iXYaZZa), the last implies "colour," as *isfarra* اصْفَرَّ, "to be yellow;" the other two being distorted forms imply some distortion or deformity.

The "nouns of action" are formed from all of these derived forms (except the first two and those beginning with *ta*) by prefixing *i* to the form and inserting *a* between the second and third radical, and changing the preceding *a* to *i*; thus *if...al* (iX...yāZ). The dots represent the intervening letters which occur in some of the forms, as the *t* in *ifta'al* (iXtayaZ), of which the noun of action is *ifti'al* (iXtiyāZ).

The remaining form their nouns of action as follows:

fa'ala فَعَّلَ, noun of action *tafi'il* (taXYiZ).
fa'ala فَعَّلَ, ,, *mafalah(t)* مَفَاعَلَةٌ *maXāyazah(t)*
 or *fi'al* (XiYāZ),

and from those prefixing *t* by changing the last *a* but one into *u*; as

tafaul تَفَاعُلٌ (taXaYYuZ),
tafa'ul تَفَاعُلٌ (taXāyuz).

The aorist is made as in the simple verb, except that the vowels are slightly modified; *e.g.* for the first three it is $\text{يُفْعِلُ} \dots \text{عِلُ}$ *yufʿilu* (*yuX...YiZu*); for the two which prefix *t* it is $\text{يُفْعِلُ} \dots \text{عِلُ}$ *yafʿalu* (*yaXYaZu*); and for the rest it is $\text{يُفْعِلُ} \dots \text{عِلُ}$ *yafʿilu* (*yaXYiZu*).

The imperative is made by cutting off the last vowel of the aorist and prefixing *i* where two consonants would otherwise come together at the beginning.

The passive of all verbs is formed by changing the first vowel into *u* and the second vowel into *i* for the “past tense,” and *a* for the “aorist;” as

PASSIVE.

فُعِلَ <i>faʿala</i>	يُفْعَلُ <i>yafʿulu</i>	فُعِلَ <i>fuʿila</i>	يُفْعَلُ <i>yufʿalu</i>
فُعِلَ <i>faʿʿala</i>	يُفْعَلُ <i>yufaʿʿilu</i>	فُعِلَ <i>fuʿʿila</i>	يُفْعَلُ <i>yufaʿʿalu</i>

Where the first vowel of the aorist is already *u* it is retained in the passive.

The passive participle from *all* derived forms of the verb is $\text{مُعَلٌ} \dots \text{عَلُ}$ *muf...ʿal* (*muX...yaZ*). This formula also serves for the “nouns of time and place.”

FORMS OF THE SIMPLE VERB.

I have said that the simple verb فعل *faʿala yafʿulu* is susceptible of further modifications by changing the middle vowel. The following Table shows these, and also the different forms of nouns immediately derived from the verb :

TABLE OF DERIVED FORMS.

	Preterite.	Aorist.	Imperative.	Noun of Action.
<p><i>First Group.</i> One letter added to the root.</p> <p>2. Doubled radical, } expressing action } or intensity }</p> <p>4. Prefixed <i>alif</i>, ex- } pressing action } pressed action }</p> <p>3. Inserted <i>alif</i>, ex- } pressing recipro- } city or emulation }</p> <p>Aor. act. يُفْعَلْ...عَلَّ ; pass. فُعِّلْ...عَلَّ</p>	<p>فَعَّلَ <i>faʿʿala</i></p> <p>أَفْعَلَ <i>afʿala</i></p> <p>فَاعَلَ <i>faʿʿala</i></p>	<p>يُفْعِلُ <i>yufʿilu</i></p> <p>يُفْعِلُ <i>yafʿila</i></p> <p>يُفَاعِلُ <i>yufāʿila</i></p>	<p>فَاعِلٌ <i>faʿʿil</i></p> <p>أَفْعَالٌ <i>afʿal</i></p> <p>فَاعِلٌ <i>faʿʿil</i></p>	<p>{ تَفْعِيلٌ <i>tafʿil</i> or تَفْعِيلَةٌ <i>tafʿilah(t)</i> }</p> <p>{ زِفْعَالٌ <i>zifʿāl</i> or مَفْعَالٌ <i>mafʿalah(t)</i> }</p>
<p><i>Second Group.</i> ت prefixed to root, im- plying consequence.</p> <p>5. Consequence of 2</p> <p>6. Consequence of 3</p> <p>Aor. act. يُتَفَعَّلُ...عَلَّ ; pass. تَفُعِّلُ...عَلَّ</p>	<p>تَفَعَّلَ <i>tafʿʿala</i></p> <p>تَفَاعَلَ <i>tafāʿala</i></p>	<p>يَتَفَعَّلُ <i>yatafʿʿalu</i></p> <p>يَتَفَاعَلُ <i>yatafāʿalu</i></p>	<p>تَفَعَّلٌ <i>tafʿʿal</i></p> <p>تَفَاعَلٌ <i>tafāʿal</i></p>	<p>تَفْعِيلٌ <i>tafʿʿil</i></p> <p>تَفَاعِيلٌ <i>tafāʿil</i></p>

<p><i>Third Group.</i> Two or more letters added, modifying the sense of the root.</p> <p>7. Exhibiting the effect of the action of the root</p> <p>8. Being affected by the action of the root</p> <p>10. Asking for re- garding as the ori- ginal idea expressed by the root.</p> <p>Aor. act. عَلَّ عَلِّلَ pass. عَلِّلَ</p>	<p>اِنْفَعَالَا</p> <p>اِفْتَعَالَا</p> <p>اِسْتَفَعَالَا</p>	<p>يَنْفَعِلُ</p> <p>يَفْتَعِلُ</p> <p>يَسْتَفَعِلُ</p>	<p>اِنْفَاعِلُ</p> <p>اِفْتَاعِلُ</p> <p>اِسْتَفَاعِلُ</p>	<p>اِنْفَعَالٌ</p> <p>اِفْتَعَالٌ</p> <p>اِسْتَفَعَالٌ</p>
<p><i>Fourth Group.</i> 9. } Colour or de- 11. } fect Aor. act. عَلَّ عَلِّلَ 12. } Great intensity 13. } Aor. act. عَلَّ عَلِّلَ</p>	<p>اِفْعَالَا</p> <p>اِفْعَالَا</p> <p>اِفْعَاوَالَا</p> <p>اِفْعَاوَالَا</p>	<p>يَفْعَلُ</p> <p>يَفْعَلُ</p> <p>يَفْعَاوَلُ</p> <p>يَفْعَاوَلُ</p>	<p>اِفْعَالُ</p> <p>اِفْعَالُ</p> <p>اِفْعَاوَلُ</p> <p>اِفْعَاوَلُ</p>	<p>اِفْعَالٌ</p> <p>اِفْعَالٌ</p> <p>اِفْعَاوَالٌ</p> <p>اِفْعَاوَالٌ</p>

TABLE OF FORMS OF

The class to which a verb belongs will be found in the dictionaries.

as *حسن* *ḥasuna*,

SIMPLE TRILITERAL VERB.	Active.		Passive.		Imperative.	Noun of Action.		Noun of Unity.
	Prete- rite.	Aorist.	Prete- rite.	Aorist.		Trans- sitive.	Neuter.	
1. Class 1	فَعَلَ <i>faʿala</i>	يَفْعُلُ <i>yafʿulu</i>	فُعِلَ <i>fuʿila</i>	يُفْعَلُ <i>yufʿalu</i>	اَفْعُلْ <i>ufʿul</i>	فَعْلٌ <i>faʿl</i>	فُعُولٌ <i>fuʿul</i>	فَعْلَةٌ <i>faʿlah(t)</i>
„ 2	„	يَفْعُلُ <i>yafʿalu</i>	„	„	اِفْعَلْ <i>ifʿal</i>	„	„	„
„ 3	„	يَفْعِلُ <i>yafʿilu</i>	„	„	اِفْعِلْ <i>ifʿil</i>	„	فَعْلٌ <i>faʿal</i>	„
„ 4	فَعَّلَ <i>faʿʿila</i>	يَفْعِّلُ <i>yafʿʿalu</i>	„	„	اِفْعِّلْ <i>ifʿʿal</i>	„	„	„
„ 5	„	يَفْعِّلُ <i>yafʿʿilu</i>	„	„	اِفْعِّلْ <i>ifʿʿil</i>	„	„	„
„ 6	فَعَّلَا <i>faʿʿula</i>	يَفْعِّلُوا <i>yafʿʿulu</i>	„	„	اَفْعِّلْ <i>ufʿʿal</i>	„	{ <div> فَعَالَةٌ <i>faʿālah(t)</i> فُعُولَةٌ <i>fuʿūlah(t)</i> فَعْلٌ <i>faʿl</i> </div>	„

THE SIMPLE VERB.

Those of Class 6 are nearly always verbs expressing some quality, to be handsome."

Noun of Species.	Agent.	Patient.	Noun of Time or Place.	Noun of Instrument, or Intransitive Agent.	Noun of Quality.	Noun of Superiority (Comparative and Superlative).	Intensive Agent.
فَعْلَةٌ fa'lah(t)	فَاعِلٌ fā'il	مَفْعُولٌ maf'ul	مَفْعَلٌ maf'al	<div> مَفْعَلٌ maf'al مَفْعَالٌ maf'āl مَفْعَلَةٌ maf'alah(t) </div>	فَاعِلٌ fā'il	أَفْعَالٌ af'alu	فَعُولٌ fa'ul
"	"	"	"	<div> مَفْعُولٌ maf'ul مَفْعَلَةٌ maf'alah(t) </div>	"	"	"
"	"	"	مَفْعِلٌ maf'il	"	"	"	"
"	"	"	مَفْعَلٌ maf'al	"	فَعْلَانٌ fa'lan	"	"
"	"	"	مَفْعِلٌ maf'il	"	"	"	"
"	"	"	مَفْعَلٌ maf'al	"	<div> فَاعِلٌ fā'il فَعْلٌ fa'al </div>	"	فَعِيلٌ fa'il

As soon as the student has mastered these tables each root word that he learns adds a large number of other words to his vocabulary. Thus, for instance, from ضَرَبَ *dh+r+b*, "striking," he may make all the words given in the top line of the last table by merely substituting this root for the فعل; *e.g.*

Preterite,	فَعَلَ <i>fa'ala</i> ,	ضَرَبَ <i>dharaba</i> , he struck.
Aorist,	يَفْعُلُ <i>yaf'ulu</i> ,	يَضْرِبُ <i>yadhrubu</i> , he is striking.
Preterite Pass.,	فُعِلَ <i>fu'ila</i> ,	ضُرِبَ <i>dhuriba</i> , he was struck.
Aorist Passive,	يُفْعَلُ <i>yuf'alu</i> ,	يُضْرَبُ <i>yudhrabu</i> , he is struck.
Imperative,	أَفْعُلْ <i>uf'ul</i> ,	أَضْرِبْ <i>udhurb</i> , strike.
Noun of action, transitive,	فَعْلٌ <i>fa'el</i> ,	ضَرْبٌ <i>dharb</i> , a blow.
Noun of action, neuter.		Wanting.
Noun of unity,	فَعْلَةٌ <i>fa'alah(t)</i> ,	ضَرْبَةٌ <i>dharbah(t)</i> , one blow.
Noun of species,		Wanting.
Agent,	فَاعِلٌ <i>fa'el</i> ,	ضَارِبٌ <i>dhārib</i> , a striker.
Patient,	مَفْعُولٌ <i>maf'ul</i> ,	مَضْرُوبٌ <i>madhrub</i> , struck.
Noun of time or place,	مَفْعَالٌ <i>maf'al</i> ,	مَضْرَبٌ <i>madhrab</i> , a place of beating.
Noun of instrument,	مِفْعَالٌ <i>mif'al</i> ,	مِضْرَبٌ <i>midhrab</i> , a thing to beat with.
Noun of quality,		Same as Agent.
Noun of superiority,	أَفْعَالٌ <i>af'alu</i> ,	أَضْرَبٌ <i>adhrab</i> , more addicted to beating.
Intensive agent,	فَاعُولٌ <i>fa'ul</i> ,	ضُرُوبٌ <i>dharub</i> , one who beats much.

Again, from the Table of Derivative Forms, p. 68, he can make

2. *فَعَلَ faʿala*, *ضَرَبَ dharraba*, he excited another to beat or fight.

تَفَعَّلَ tafʿil, *تَضَرَّبَ tadhrīb*, a cause of contention.

3. *فَاعَلَ fāʿala*, *ضَارَبَ dhāraba*, he contended with another with blows.

مُفَاعَلَةٌ mufāʿalah(t), *مُضَارَبَةٌ mudhārabah(t)*, contention, and so on. Of course every root is not susceptible of every form, but common sense and the dictionary will tell the student which *are* used.

We have seen that the formula *فَعَلَ faʿala* (XayaZa) is used for the 3rd person singular masculine of the verb, and is equivalent to "he does;" as *ضَرَبَ dhāraba*, "he strikes," the pronoun "he" being considered as inherent to the form. To express the other persons the following terminations are used:

PRETERITE (AFFIXES).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
نَ - na	وَا - ū	تَا - atā	ا - a	تَ - at		3rd person.
تُنَّ - tunna	تُم - tum	تُمَا - tumā		تِي - ti	تَا - ta	2nd
نَا - na				تُ - tu		1st

AORIST (SUFFIXES AND AFFIXES).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُنَّ... ya...na	يُونَا... ya...ūna	يَانِ... ta...āni	يَانِ... ya...āni	يُ... ta...u	يُ... ya...u	3rd pers.
تُنَّ... ta...na	تُونَا... ta...ūna	تَانِ... ta...āni		تَيْنِ... ta...īna	تَانِ... ta...u	2nd ,,
نُ... n...u				أُ... a...u		1st ,,

Thus, from ضَرَبَ "he struck," we get

Preterite ضَرَبَتْ *dharabat*, she struck,

ضَرَبْتُ *dharabtu*, I struck,

and so on; and in the aorist

يَضْرِبُ *yadhribu*, he strikes,

أَضْرِبُ *adhribu*, I strike, and so on.

The following exhibits all these forms in the typical root.

فعل (see p. 60):

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ 3rd pers.
<i>faʿalna</i>	<i>faʿalū</i>	<i>faʿalta</i>	<i>faʿala</i>	<i>faʿalat</i>	<i>faʿala</i>
فَعَلْنَّ	فَعَلُمُ	فَعَلْتُمَا		فَعَلْتِ	فَعَلْتُ 2nd „
<i>faʿaltunna</i>	<i>faʿaltum</i>	<i>faʿaltuma</i>		<i>faʿalti</i>	<i>faʿalta</i>
فَعَلْنَا				فَعَلْتُ	1st „
<i>faʿalna</i>				<i>faʿaltu</i>	

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُونَ	يَفْعَلَتَا	يَفْعَلَا	يَفْعَلَتْ	يَفْعَلُ 3rd pers.
<i>yafʿalna</i>	<i>yafʿalūna</i>	<i>yafʿaltunni</i>	<i>yafʿalāni</i>	<i>yafʿaltu</i>	<i>yafʿalu</i>
يَفْعَلْنَّ	يَفْعَلُونُ	يَفْعَلْتُمَا		يَفْعَلْتِ	يَفْعَلْتُ 2nd „
<i>yafʿaltunna</i>	<i>yafʿaltūna</i>	<i>yafʿaltunni</i>		<i>yafʿaltu</i>	<i>yafʿalu</i>
يَفْعَلْنَا				يَفْعَلْتُ	1st „
<i>yafʿalna</i>				<i>yafʿaltu</i>	

It may be taken as an axiom that in Arabic the direct or subjective idea is expressed by *u* ², the objective or conditional

by $a \leq$, and the dependent by $i \geq$. This is obviously so in the cases of nouns, but it is equally applicable to verbs. Thus, to express the "conditional mood" we have only to change the final vowel of the aorist from u to a ; as

يَضْرِبُ *yadhribu*, he strikes,

Conjunctive يَضْرِبُ *yadhriba*, that he may strike.

The imperative second person singular is, as we have seen (p. 63), the shortest form in which a word can occur. To make the imperative of the other persons in Arabic we have only to shorten the words as much as possible by cutting off the last vowel; as

يَضْرِبْ *yadhribu*, he strikes,

يَضْرِبْ *yadhrib*, let him strike, and so on.

Note that the final ن in the persons of the aorist is considered as a vowel and elided; thus

يَضْرِبُونَ *yadhrabuna*, they strike,

يَضْرِبُوا *yadhribu*, let them strike.

IRREGULAR VERBS.

Although certain Arabic verbs seem at first sight to be quite irregular, it may be taken as an axiom that no such thing as an irregular verb exists.

I have shown (p. 60-61) how a change may occur in a form from the presence of one or more of the "weak consonants" ا, و, ي . These changes are called "permutations," and it will only be necessary to study the following table to be

able to account for any apparently irregular form which may be met with, or to conjugate any verb in which weak consonants occur.

PERMUTATIONS IN THE PRETERITE.

اَ¹ *aw* becomes اَ.

وَ *iwa* becomes يَ.

أَ *aya* becomes اَ, pronounced like اَ *ā*.

CHANGES IN THE TERMINATION OF THE AORIST.

اَ <i>ūwu</i> becomes	اَ <i>ū</i>	} become	اَ <i>ū</i>
(وَ <i>ūwa</i> remains unchanged)	وَ		
اَ <i>awa</i> } become	اَ <i>ā</i>	} become	يَ <i>ī</i>
أَ <i>aya</i> }	أَ		
وَ <i>iwu</i> } become	يَ <i>ī</i>	} become	اَ <i>au</i>
أَ <i>iyu</i> }	أَ		
(أَ <i>iya</i> remains unchanged)	أَ	أَ <i>ayi</i> becomes	أَ <i>ai</i>

Similarly the nouns and participles, etc. :

اَ *awun* } become اَ *an*.
أَ *ayun* }

وَ *iwn* } ,, in, the و and اَ not being required to support *tenwīn kesrah*.
أَ *iyun* }

وَ *ūwun* ,, وَ *ūwun* (but in verbs of the form رَضِيَ (= رَضِيَ))
أَ is more commonly used).

أَ *ūyun* ,, أَ *iyun*.

¹ When اَ is final, and more than two letters precede it, it is written اَ, but pronounced the same.

Thus, to take an extreme case, **أَوَّى** *awā*, “to repair to a house or spot in order to live there,” in which all three radicals are “weak,” we get **أَوَّتْ** *awat*, “she repaired,” for **أَوَّتَتْ** *awayt* (because the feminine is made by adding **تْ** *t* to the masculine, which in this case is **أَوَّى**, and two *sukūns* cannot come together, see p. 58) = **فَعَلَتْ** *faʿalat* = *Xayazat*; agent **آوَى** *āwin* = **أَوَّى** = **فَاعِلٌ** *fāʿilun* = *Xāyizun*; and the verbal noun of the fourth “conjugation” (see p. 68) would be **إِيوَاءٌ** *iwā-un* = **إِوَاءٌ** *iawāyun* = **إِفْعَالٌ** *ifʿālun* = *iXyāzun*, and so on for all possible forms.

Note.—In the case of verbs which begin with a **و** *w* and make their aorist of the form **يَفْعِلُ** the **و** *w* drops out in the aorist active; thus, from **وَقَى** *waka*, “to guard against,” we get—Preterite **وَقَى** *waka*, Aorist **يَقِي** *yaki*, Imperative **قِ** *ki*, for **قِي** *kī*, because the imperative must be pronounced quickly and shortly.

NOUNS.

Besides the nouns which are included in the forms derived from verbs, as given above, there are some called primitive, *i.e.* which cannot be referred to any verbal root, such as **فَرَسٌ** *farasun*, “horse,” **قَلْبٌ** *kalbun*, “heart,” **جَفْعَرٌ** *jafʿarun*, “small stream.” These belong, of course, to the vocabulary.

There are other forms of nouns, of which the following are the most useful :

1. Trades and offices are of the measure **فِعَالَةٌ** *fi_ālatun*; as **تِجَارَةٌ** *tijāratun*, "trading," **خِيَاطَةٌ** *khiyātātun*, "tailoring," **خِلَافَةٌ** *khiḷāfatun*, "office of Caliph."

2. Pains of the body are of the measure **فُعَالٌ** *fu_ālun*; as **صُدَاعٌ** *ṣudā_ʿun*, "headache," **سُعَالٌ** *su_ālun*, "cough."

3. Sounds are of the measure **فُعَالٌ** *fu_ālun* or **فَعِيلٌ** *fa_ʿilun*; as **صُرَاحٌ** *ṣurā_khun*, "cry," **صَفِيرٌ** *ṣafīrun*, "whistling."

4. Motion, commotion, or emotion are expressed by the form **فَعْلَانٌ** *fa_ʿalān*, and sometimes **فَعِيلٌ** *fa_ʿilun*; as **خَفَفَانٌ** *khaḥaḥānun*, "palpitating, fluttering," **رَحِيلٌ** *raḥīl*, "departure."

5. Flight or avoidance by **فِعَالٌ** *fi_ālun*; as **فِرَارٌ** *firārun*, "flight."

6. A small portion is expressed by **فِعْلَةٌ** *fi_ʿlatun*; as **كِسْرَةٌ** *kisratun*, "a broken crust," **قِطْعَةٌ** *kit_ʿatun*, "a fragment."

7. A small quantity by **فُعْلَةٌ** *fu_ʿlatun*; as **قُبْضَةٌ** *kubḍhatun*, "a handful."

8. Colour in the abstract, by **فُعْلَةٌ** *fu_ʿlatun*; as **حُمْرَةٌ** *humratun*, "redness," **صُفْرَةٌ** *ṣufratun*, "yellowness."

9. Small pieces, refuse, by **فُعَالَةٌ** *fu_ālatun*; as **قُرَاصَةٌ** *kurā_dhatun*, "clippings, filings."

CASES OF NOUNS.

The cases of nouns are three—Subjective, Objective, and Dependent. These are represented by the vowels ² *u*, *a*, and *i* respectively.

When the noun is indefinite the *tenwin* form is used (see p. 57); thus

Subj. رَجُلٌ <i>rajulun</i> , a man.	الرَّجُلُ <i>arrajulu</i> , the man.
Obj. رَجُلًا <i>rajulan</i> , a man.	الرَّجُلَ <i>arrajula</i> , the man.
Dep. رَجُلٍ <i>rajulin</i> , of a man.	الرَّجُلِ <i>arrajuli</i> , of the man.

The dependent is used with all prepositions.

The following is a noun declined with and without the article, and with the affixed pronouns :

INDEFINITE.	DEFINITE.	
	With the Article.	With Pronouns.
Subjective كِتَابٌ <i>a book</i> .	الْكِتَابُ	كِتَابُهُ
Dependent كِتَابٍ <i>of a book</i> .	الْكِتَابِ	كِتَابِي
Objective كِتَابًا <i>a book</i> .	الْكِتَابَ	كِتَابِي

The following nouns, أَبٌ "father," أَخٌ "brother," حَمٌّ "father-in-law," شَيْءٌ "thing," دُوٌّ "possessor," فَمٌّ "mouth," are declined with long vowels when in construction with a noun, or when they have an affixed pronoun ; *e.g.*

INDEFINITE.	With the Article.	With Pronouns.	In construction.
Subjective أَبٌ <i>a father</i> .	الْأَبُ	أَبِي	أَبُو زَيْدٍ
Dependent أَبٍ	الْأَبِ	أَبِي	أَبِي زَيْدٍ
Objective أَبًا	الْأَبَ	أَبَاهُ	أَبَا زَيْدٍ

Certain nouns cannot take *tenwin* ; these have the *fetha* (*a*) for both objective and dependent case.

When, however, they are preceded by the article, or are in

construction with another noun, they have *keera* (i), like other nouns in the dependent case.

NUMBERS OF NOUNS.

The Dual is formed as follows :

	MASCULINE.	FEMININE.
Subjective	اِنِ - <i>āni</i> ,	اَتَانِ - <i>atāni</i> .
Objective	} اَيْنِ - <i>aini</i> ,	اَتَايْنِ - <i>ataini</i> .
Dependent		

THE PLURAL.

The plural in Arabic is either “regular,” *i.e.* formed by affixes ; or “broken,” *i.e.* a modification of the original form of the singular, just as in English we say “ship,” *pl.* “ships,” and “man,” *pl.* “men.”

REGULAR MASCULINE PLURAL.

The regular plural is formed as follows :

	MASCULINE.
Subj. اُنَ - <i>ūna</i> ,	This is merely a lengthening of the singular termination $\frac{\text{ـ}}{\text{ـ}}$, for just as $\frac{\text{ـ}}{\text{ـ}} un = \text{ـ} \bar{u}$, so اُنَ <i>ūna</i> = وُ <i>ū</i> .
Obj. } اَيْنَ - <i>ina</i> ,	
Dep. }	

	FEMININE.
Subj. اَتَ - <i>ātun</i> ,	Similarly this is an expansion of the regular feminine affix <i>ā t</i> .
Obj. } اَتَيْنَ - <i>ātin</i> }	
Dep. }	

The regular masculine affixed form is only used for—

1. Nouns derived from verbs making their feminine in *ā* and signifying rational beings.

2. Proper names of men, provided they consist of a single word, and do not end in *ṣ*.

3. Diminutives of proper names of the description just mentioned, and diminutives of ordinary nouns, provided they denote rational beings, and are of the masculine gender; as

رُجَيْلٌ *rujeilun*, a little man, pl. رُجَيْلُونَ *rujeilūna*.

4. Relative adjectives ending in *ى*.

5. Nouns of the measure أَفْعَالُ *afʿalu*, provided they signify comparison.

The regular plural cannot be used in nouns which are common to both genders; as

جَرِيحٌ *jarīhun*, wounded. صَبُورٌ *ṣabūrun*, patient.

6. The following words,

ابْنٌ *ibnun*, son,

أَهْلٌ *ahlun*, family,

ذُو *dhu*, possessor,

عَالَمٌ *ālamun*, world, universe,

أَرْضٌ *ardhun*, earth,

عَشْرٌ *ashrun*, ten,

سَنَةٌ *sanatun*, year,

(and the other cardinal numbers, thirty, forty, etc., between twenty and ninety,) together with all nouns similar to the last, *i.e.* nouns of which the last radical is cut off and a *ṣ* added by way of compensation; as مِائَةٌ “a hundred,” مَسْرُوعٌ “a thorny path,” مَسْرُوعٌ.

The last-mentioned class of plurals in the dependent case may be treated as broken plurals, and declined throughout; *e.g.*

Sub. ^{سِينِينَ} Obj. ^{سِينِيًا} Dep. ^{سِينِينَ}.

In construction with a following noun the regular plural loses its final ن; as

^{ضَارِبُو زَيْدٍ} *dharibū Zaidin*, the strikers of Zeid.

N.B.—The termination ة, whether singular or plural, becomes ت *t* when followed by another letter; as ^{إِخْوَةٌ} *ikhwatun*, “brothers,” ^{إِخْوَتُهُ} *ikhwatuhu*, “his brothers.”

The regular feminine plural is used with all feminine nouns ending in ة; ^{أَتٌ} *ātun* is frequently used in nouns which have a neuter sense; as

^{حَمَامٌ} *bath, hammāmun*, pl. ^{حَمَامَاتٌ} *hammāmātun*.

BROKEN PLURALS.

There are, besides this regular form, a large number of formulæ for the plural, called “broken plurals,” and the use of these is one of the greatest difficulties in Arabic. Practice and the dictionary can alone teach all these, but a study of the following table will account for most of them. The top line shows the form of plural, the left hand column the forms of the noun.

Sometimes a word, if used in different meanings, will take one plural in one sense and one in another; as ^{بَيْتٌ} “a house,” pl. ^{بُيُوتٌ}, but ^{بَيْتٌ} “a verse of poetry,” makes its pl. ^{أَبْيَاتٌ}.

	فَعْلٌ فُعْلٌ فُعْلٌ فُعْلٌ فُعْلٌ فُعْلٌ
Generally used with words which have a weak consonant at beginning or end; as أَخٌ = أخو = "a brother," pl. إِخْوَةٌ.	فُعْلَةٌ فُعْلَةٌ فُعْلَةٌ
فُعْلَةٌ	فُعْلَةٌ فُعْلَةٌ فُعْلَةٌ
Generally nouns implying concrete ideas, and for nouns of a subjective nature.	فُعْلٌ
	فُعْلٌ فُعْلٌ
	فُعُولٌ فُعُولٌ فُعُولٌ
From substantives which have no weak consonants, and which make their feminine in ة; as جَمَلٌ "a camel."	فُعَالٌ فُعَالٌ فُعَالٌ فُعَالٌ
Mostly used of nouns of an objective nature.	أَفْعَالٌ أَفْعَالٌ أَفْعَالٌ أَفْعَالٌ أَفْعَالٌ أَفْعَالٌ
"Plural of Paucity," i.e. used for any number from 3 to 10.	أَفْعِلٌ أَفْعِلٌ أَفْعِلٌ أَفْعِلٌ
Paucity, from verbs whose 2nd and 3rd radical is the same; as مَدَدٌ = مَدَدٌ.	أَفْعِلَةٌ أَفْعِلَةٌ أَفْعِلَةٌ
Generally from nouns with a weak 2nd or 3rd radical; as نِيرَانٌ "fire," نَارٌ.	فُعْلَانٌ فُعْلَانٌ فُعْلَانٌ فُعْلَانٌ

When the termination \tilde{a} implies unity, the removal of it will naturally have the effect of representing the plural; e.g. مُحَفَّةٌ *tuḥfatun*, "a gift," pl. تُحَفٌّ *tuḥaf*, "gifts."

Other forms are :

Sing. فَعْل *faʿlun*, pl. مَفَاعِلُ *mafāʿilu*; as شيخ *sheikhun*, "an elder or chief," pl. مَشَائِخُ *mashā-ikhu*, "elders;" حُسْنُ *ḥusnun*, "beauty," pl. مَحَاسِنُ *maḥāsinu*, "beauties."

Sing. فَعَال, pl. فُعْل *fuʿulun*; as قَذَال *kadhālun*, "neck," pl. قَذَل *kudhulun*.

Sing. فَعِيل, pl. فُعْل *fuʿulun*; as قَضِيب *kadhībun*, "rod," pl. قُضَب *kudhubun*.

Sing. فَعُول, pl. فُعْل *fuʿulun*; as رَسُول *rasūlun*, "apostle," pl. رُسُل *rusulun*.

Sing. فَعِيل *faʿil*, pl. فُعَالَاءُ *fuʿalā-u*; as فقير *fakīrun*, "poor," pl. فُقَرَاءُ *fukarā-u*; عليم *ʿalīmun*, "wise, notable," pl. عُلَمَاءُ *ulamā-u*. When this means "pain," etc., its plural is فَعْلَى *faʿlā*; as جريح *jarīḥun*, "wounded," pl. جَرَحَى *jarḥā*.

The masculine agent فاعِل *fāʿil* has many forms of the plural, of which the most common are فُعَال *fuʿʿalun* and فُعُول *fuʿūlun*; as تاجر *tājirun*, "a merchant," pl. تَجَار *tujjārūn*; شاهد *shāhidun*, "a witness," pl. شُهَد *shuḥūdun*.

From agents ending in $\text{ـ} in$ (for $\text{ـ} in$ or $\text{ـ} in$, see p. 76) the pl. is فُعَلَاءُ *fuʿʿalātun*; as قاض *kādhīn*, "a judge," pl. قُضَاةٌ *kudhātun* = قُضِيَّةٌ *kudhyatun* (see p. 61).

PLURAL OF WORDS WITH FOUR LETTERS.

The measure for the plurals of words of four letters, whether radical or not, may be regularly represented by the signs (4) (3) ا (2) (1), which will be found to embrace all the forms فَوَاعِلُ, فَعَاعِلُ, مَفَاعِلُ, etc.; e.g. from مِفْتَاحٌ "key," we get (4) (3) (2) (1) مَفَاتِيحُ. In this ا becomes ي (see p. 68), and the whole word becomes مِفَاتِيحُ. From جَوْهَرٌ "jewel," we have (4) (2) (2) (1) جَوَاهِرُ = جَوَاهِرُ.

In words of five or more letters all above four are cut off in forming the plural; as

عِنَادِلُ (يب) "nightingale," plural (4) (3) (2)-(1) عِنَادِلُ
 سَفَرَجَلُ "quince," ,, (4) (3) (2)-(1) سَفَرَجَلُ

THE NOUN OF RELATION.

The noun of relation is formed by affixing the syllable مَكِّيَّ *īyun* and rejecting all such inflections as the ة of the feminine, or the signs of the dual and plural; as مَكَّةُ *mekkatun*, "Mecca," relative مَكِّيَّ *mekkīyun*, "Meccan."

If the nouns themselves end in the termination مَكِّيَّ, this is rejected.

Another form of the relative termination is اِنِّيَّ. This is principally used in technical or scientific terms; as جِسْمَانِيَّ *jismānīyun*, "corporeal," رُوحَانِيَّ *ruhānīyun*, "spiritual," بَرَرَانِيَّ *barrānīyun*, "external," جَوَّانِيَّ *jawwānīyun*, "internal."

Very irregular forms are شَامِ *shāmin*, "Syrian," يَمَانِي *yamānin*, "of Yemen." (These are declined like قَاضٍ *kādhin*).

ABSTRACT NOUN.

From the noun of relation an abstract substantive is formed by the addition of the feminine termination ة *ṣ*; as إِلَه *ilāh*, "a god," إِلَهِي *ilāhīyun*, "divine," إِلَهِيَّة *ilāhīyatun*, "divinity." In theological works (especially Christian) the termination نُت *ut* is used instead; as لَاهُوت *lāhūt*, "divinity," "deity," مَلَكُوت *malakūt*, "kingdom (of heaven)."

THE DIMINUTIVE.

The diminutive is formed by inserting يَ (quiescent *yā*) after the second letter of the noun, and pointing the initial letter with *dhammah* and the second letter with *fethah*; as رَجُل *rajulun*, "a man," dim. رَجِيل *rujeilun*.

If the noun has more than three letters, all which follow the inserted يَ are pointed with *kesrah*; as دِرْهَم *dirham*, "a drachma," dim. دِرْهِيم *dirhiim*.

Declinable nouns only can take the diminutive form.

FORMATION OF THE FEMININE FROM THE MASCULINE.

The feminines of masculine nouns are formed as follows:—

1. By adding ة *ṣ*; as ضَارِب *dhāribun*, fem. ضَارِبَةٌ *dhāribatun*, "a striker."

يَ and اَan before ة become ا; as فَتَى *fatan*, “a youth,” fem. فَتَاةٌ *fatātun*, “a young girl.”

2. Nouns of the form فَعْلَانُ *faʿlānu* make their feminines in فَعْلَى *faʿlā*; as سَكْرَانُ *sakrānu*, “drunk,” fem. سَكْرَى *sakrā*.

But فَعْلَانُنْ *faʿlānun* and فُعْلَانُنْ *fuʿlānun* make their feminines in the usual manner, فَعْلَانَةٌ and فُعْلَانَةٌ; as نَدْمَانُ *naḍmānu*, “repentant,” fem. نَدْمَانَةٌ *naḍmānatun*; عُرْيَانُ *uryānu*, “naked,” fem. عُرْيَانَةٌ *uryānatun*.

3. أَفْعَلُ *afʿalu*, when it expresses the comparative or superlative, makes its feminine فُعْلَى *fuʿlā*; as أَكْبَرُ *akbaru*, “greatest,” fem. كُبْرَى *kubrā*.

4. أَفْعَلُ *afʿalu*, when it is descriptive of colour or deformity, has for its feminine فَعْلَاءُ *faʿlā-u*; as أَحْمَرُ *aḥmaru*, “red,” fem. حَمْرَاءُ *ḥamrā*; أَحْدَبُ *aḥḍabu*, “hump-backed,” fem. حَدْبَاءُ *ḥadbā-u*.

5. فَعُولٌ *faʿūlu*, when it has an active signification, has no different form for the feminine; as رَجُلٌ صَبُورٌ *rajuluṣ ṣabūru*, “a patient man,” امْرَأَةٌ صَبُورَةٌ *imra-atun ṣabūrun*, “a patient woman.”

But فَعُولٌ *faʿūlu*, with a passive signification, makes فَعُولَةٌ *faʿūlatun* in the feminine; as رَسُولٌ *rasūlu*, “one sent,” fem. رَسُولَةٌ *rasūlatun*.

6. *Vice versa* فَعِيلٌ *faʿīlu*, in the passive sense, has only one form for the masculine and feminine; as رَجُلٌ قَتِيلٌ *rajuluṣ qatīlu*

ḡatīlun, “a murdered man,” *إِمْرَأَةٌ قَتِيلٌ* *imra-atun ḡatīlun*, “a murdered woman,” while *فَاعِلٌ* *faʿīlun* with an active meaning makes *فَاعِلَةٌ* *faʿīlatun* in the feminine; as *شَفِيعٌ* *shafīʿun*, “an intercessor,” fem. *شَفِيعَةٌ* *shafīʿatun*.

Some few words are of the common gender. The list will be found in any of the larger grammars.

The following words, though not ending in ة, are feminine: Names and attributes of women; nouns meaning fire, wind, wine; the double parts of the body, as “hand,” “foot,” etc.; nouns ending in آء and ى, and *all* broken plurals.

DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronoun is ذَا “that,” and is thus declined:

PLURAL.	DUAL.		SINGULAR.		
	Fem.	Masc.	Fem.	Masc.	
أُولَءِ or أُولَى <i>ulā-i ulā</i>	تَانِ <i>tāni</i>	ذَانِ <i>dhāni</i>	ذِي <i>dhī</i>	ذَا <i>dhā</i>	Subjective.
”	تَيْنِ <i>taini</i>	ذَيْنِ <i>dhaini</i>			{ Dependent and Objective.

ذَا *dhā* is seldom used by itself, and when it forms a compound the singular assumes the form تِي *tī* or ذِي *dhī* at the end of a word, and تَا *tā* or ت *t* at the beginning.

It is usually combined with هَا *hā*, “behold!” (prefixed), or لِكَ *lika*, “for thee” = “there you are!” (affixed); as هَذَا *hādā*, “this,” ذَلِكَ *dhālika*, “that.”

PERSONAL PRONOUNS.

1. The separate pronouns are :

	SINGULAR.			DUAL. Common.	PLURAL.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st pers.	أَنَا <i>anā</i> ¹ I.				نَحْنُ <i>nahnu</i> we.		
2nd „	أَنْتَ <i>anta</i> thou.	أَنْتِ <i>anti</i> thou.		أَنْتُمَا <i>antumā</i> ye two.	أَنْتُمْ <i>antun</i> ye.	أَنْتُنَّ <i>antunna</i> ye.	
3rd „	هُوَ <i>hūwa</i> he.	هِيَ <i>hiya</i> she.		هُمَا <i>humā</i> they two.	هُمْ <i>hum</i> they.	هُنَّ <i>hunna</i> they.	

These only express the nominative case.

2. The affixed pronouns are :

	SINGULAR.			DUAL. Common.	PLURAL.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st pers.	أَنَا <i>anā</i> my, me.				نَا <i>nā</i> our, us.		
2nd „	كَ <i>ka</i> thy, thee.	كِ <i>ki</i> thy, thee.		كُمَا <i>kumā</i> your, you two.	كُم <i>kum</i> your, you.	كُنَّ <i>kunna</i> your, you.	
3rd „	هُ <i>hu</i> his, him.	هَا <i>hā</i> her.		هُمَا <i>humā</i> their, them two.	هُمْ <i>hum</i> their, them.	هُنَّ <i>hunna</i> their, them.	

These only express the dependent or objective cases.

With verbs, and certain particles which resemble verbs, the *ی* of the first person becomes *نِی*; as ضَرَبَنِی “he struck me,” اِنَّی “verily I.”

¹ This is pronounced *anā*, both *a*'s short, but the accent on the first.

After a long vowel *ي* becomes *يَ*; as *خَطَايَا* "sins," *خَطَايَايَ* "my sins."

The pronouns of the third person, when preceded by *kesrah* *ـِ* or *يَ*, change their *dhammah* to *kesrah*; as *كِتَابِهِ* "(of) his book," *عَلَيْهِمْ* "upon them."

If the two pronouns are joined, the natural order of the persons must be followed, the first preceding the second, and the second coming before the third.

Where pronouns of the second person plural are followed by another affixed pronoun, a long *و* is introduced between the two; as *أَعْطَيْتُكُمْ* "I gave you," *أَعْطَيْتُكُمْوَهُ* "I gave you it," *أَعْطَيْتُمْ* "you gave," *أَعْطَيْتُمْوَهُ* "you gave it;" (*مُو* appears to have been the original full form of the termination of these pronouns.)

THE ARTICLE.

The article *أل* "the" is indeclinable.

THE NUMERALS.

THE CARDINAL NUMBERS.

		Masculine.	Feminine.	
1	١	أَحَدٌ <i>aḥadun</i> وَاحِدٌ <i>wāḥidun</i>	إِحْدَى <i>iḥdā</i> وَاحِدَةٌ <i>wāḥidatun</i>	
2	٢	اِثْنَانِ <i>ithnāni</i>	اِثْنَتَانِ <i>ithnatāni</i> ثِنْتَانِ <i>thintān</i>	This is declined as an ordinary dual noun. From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa. From 3 to 10 the numerals govern a broken plural of the noun numbered, which is put in the oblique case. If the noun have a plural of paucity, this is to be preferred, as ثَلَاثَةُ غِلْمَةٍ "3 slaves."
3	٣	ثَلَاثَةٌ <i>thalāthun</i>	ثَلَاثٌ <i>thalāthun</i>	
4	٤	أَرْبَعَةٌ <i>arbaʿatun</i>	أَرْبَعٌ <i>arbaʿun</i>	
5	٥	خَمْسَةٌ <i>khamsatun</i>	خَمْسٌ <i>khamsun</i>	
6	٦	سِتَّةٌ <i>sittatun</i>	سِتُّ <i>sittun</i>	
7	٧	سَبْعَةٌ <i>sabʿatun</i>	سَبْعٌ <i>sabʿun</i>	
8	٨	ثَمَانِيَةٌ <i>themāniyatun</i>	ثَمَانِيٌ <i>thamānin</i>	
9	٩	تِسْعَةٌ <i>tisʿatun</i>	تِسْعٌ <i>tisʿun</i>	
10	١٠	عَشْرَةٌ <i>ʿasharatun</i>	عَشْرٌ <i>ʿashrun</i>	The numerals compounded with 10 are indeclinable, both taking <i>fethah</i> in all cases. The 10 thus used in the compound follows the ordinary rule for masculine and feminine, while the units reverse it, as stated above.

		Masculine.	Feminine.	
11	١١	أَحَدٌ عَشَرَ <i>aḥadū ʿashara</i>	إِحْدَى عَشْرَةَ <i>iḥdā ʿashrata</i>	From 11 to 99 the numerals take an accusative singular of the thing numbered.
12	١٢	إِثْنَا عَشَرَ <i>ithnā ʿashara</i>	إِثْنَتَا عَشْرَةَ <i>ithnatā ʿashrata</i>	
13	١٣	ثَلَاثَةٌ عَشَرَ <i>thalāthata ʿashara</i> and so on to	ثَلَاثَ عَشْرَةَ <i>thelūtha ʿashrata</i>	
19	١٩	تِسْعَةٌ عَشَرَ <i>tisʿata ʿashara</i>	تِسْعَ عَشْرَةَ <i>tisʿa ʿashrata</i>	ثَلَاثُونَ عَشْرُونَ, etc., are common to both genders, and are declined like ordinary sound plurals, see p. 81.
20	٢٠	عِشْرُونَ <i>ishrūna</i>		
21	٢١	أَحَدٌ وَعِشْرُونَ <i>aḥadun wa ʿishrūna</i>	إِحْدَى وَعِشْرُونَ <i>iḥdā wa ʿishrūna</i> etc.	In compounding numerals with 20, 30, etc., and a unit, the unit is placed first, the two are connected by the conjunction <i>وَ</i> and and both are declined.
30	٣٠	ثَلَاثُونَ <i>thelāthūna</i>		
40	٤٠	أَرْبَعُونَ <i>arbaʿūna</i>		
50	٥٠	خَمْسُونَ <i>khamṣūna</i>		The word مِائَةٌ <i>mi-atun</i> , "hundred," is common to both genders.
60	٦٠	سِتُّونَ <i>sittūna</i>		From 100 to 1000 the numerals govern the singular of the noun numbered, which they put in the oblique case; as
70	٧٠	سَبْعُونَ <i>sabʿūna</i>		مِائَةُ رَجُلٍ "a hundred men."
80	٨٠	ثَمَانُونَ <i>thamānūna</i>		When the hundreds are compounded with units, they are put in the oblique case of the singular.
90	٩٠	تِسْعُونَ <i>tisʿūna</i>		

		Masculine.	
100	١٠٠	مِائَةٌ <i>mi-atun</i>	[مِائَةٌ is pronounced as if written مِائَة <i>mi-ätun</i> .]
200	٢٠٠	مِائَتَانِ <i>mi-atāni</i>	
300	٣٠٠	ثَلَاثُ مِائَةٍ <i>thelāthu mi-atin</i>	
1000	١٠٠٠	أَلْفٌ <i>alfun</i>	أَلْفٌ "a thousand" is common to both genders.
2000	٢٠٠٠	أَلْفَانِ <i>alfāni</i>	
10000	١٠٠٠٠	عَشْرَةُ آلَافٍ <i>ashratu alāfin</i>	Thousands compounded with units follow the rules above given, i.e. they are treated as a thing numbered. Thus for 3000 to 10000 the broken plural آلَافٍ is used in the oblique case; from 10000 to 99000 the accusative singular أَلْفًا is used; and from 100000 upwards the oblique singular أَلْفٍ.
11000	١١٠٠٠	أَحَدُ عَشَرَ أَلْفًا <i>aḥada ashara alfan</i> etc.	
100000	١٠٠٠٠٠	مِائَةُ أَلْفٍ <i>mi-atu alfin</i>	
200000	٢٠٠٠٠٠	مِائَتَا أَلْفٍ <i>mi-atā alfin</i>	
300000	٣٠٠٠٠٠	ثَلَاثُ مِائَةِ أَلْفٍ <i>thelāthu-mi-ata alfin</i>	In these cases the hundred and unit are written as one word.
1000000	١٠٠٠٠٠٠	أَلْفُ أَلْفٍ <i>alfu alfin</i>	
2000000	٢٠٠٠٠٠٠	أَلْفَا أَلْفٍ <i>alfā alfin</i>	
3000000	٣٠٠٠٠٠٠	ثَلَاثَةُ آلَافِ أَلْفٍ <i>thalāthatu ālāfi alfin</i>	

ORDINAL NUMBERS.

The ordinal numbers for the units (except the first) are of the form of the agent, masc. فَاعِلٌ, fem. فَاعِلَةٌ; the tens, hundreds and thousands do not differ from the cardinal numbers.

Masculine.	Feminine.	
أَوَّلُ <i>awwalu</i>	أُولَى <i>ulā</i>	1st
ثَانٍ <i>thānin</i>	ثَانِيَةٌ <i>thāniyatun</i>	2nd
ثَالِثٌ <i>thālithun</i>	ثَالِثَةٌ <i>thālithatun</i>	3rd
and so on up to عَاشِرٌ.		
حَادِي عَشَرَ <i>hādī ʿashara</i>	حَادِيَّةٌ عَشْرَةٌ <i>hādiyata ʿashrata</i>	11th
ثَانِي عَشَرَ <i>thānī ʿashara</i>	ثَانِيَّةٌ عَشْرَةٌ <i>thāniyata ʿashrata</i>	12th
etc.		
عِشْرُونَ <i>ishrūna</i>		20th
حَادِي وَعِشْرُونَ <i>hādīn wa ʿishrūna</i>	حَادِيَّةٌ وَعِشْرُونَ <i>hādiyatun wa ʿishrūna</i>	21st
ثَانٍ وَعِشْرُونَ <i>thānin wa ʿishrūna</i>	ثَانِيَّةٌ وَعِشْرُونَ <i>thāniyatun wa ʿishrūna</i>	22nd
etc.		
تِسْعُونَ <i>tisʿūna</i>		90th
حَادٍ وَتِسْعُونَ <i>hādīn wa tisʿūna</i>	حَادِيَّةٌ وَتِسْعُونَ <i>hādiyatun wa tisʿūna</i>	91st
etc.		

PREPOSITIONS.

The prepositions are either inseparable (*i.e.* are written as one word with the following noun) or separable.

The inseparable prepositions are five in number, namely :

ب *bi*, "in, by, with," etc. This, when joined with the affixed pronouns *أُ*, *هُم*, *هُمَا*, changes their *dhammah* into *z*, see

ت *ta*, "by" (a particle of swearing).

وَ *wa*, "by" (ditto).

لِ *li*, "to" (with pronouns this is pointed with *fethah*).

كَ *ka*, "like."

مِنْ *min*, "like," etc.

All prepositions take the following nouns in the dependent case.

CONJUNCTIONS.

The conjunctions are—

وَ *wa*, "and."

فَ *fa*, "and so" (as a consequence of what has gone before).

رُبَّ *rubba*, "many a," or, conversely, "but few," is used as a preposition. It must begin the sentence, and the noun which it governs must be indefinite and qualified by a subsequent adjective; as رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ *rubba rajulin kerī-min lakītuḥu*, "many a generous man have I met."

The word رُبَّ *rubba* is generally preceded by the conjunction وَ *wa*, "and." It may even be omitted, the وَ *wa* followed by the dependent case having the same meaning.

SYNTAX.

The following are the principal points of Arabic Syntax, and are all which it is necessary to learn or remember.

1. Sentences are composed of nouns, verbs, and particles.
2. Arabic nouns are all *concrete*, and do not express *abstract* ideas.
3. The verbs contain a pronoun inherent in the form, which is their real agent (see p. 73).

Consequently, in parsing the sentence *جَاءَ زَيْدٌ الْكَرِيمُ* *jā-a Zaidun il kerīmu*, "Zeid, the generous, came," rather than say that *زَيْدٌ* *Zaidun* is the nominative or agent to the verb *جَاءَ* *jā-a*, and that *الْكَرِيمُ* *al kerīmu* is an adjective agreeing with *زَيْدٌ* *Zaidun*, the true explanation is—

جَاءَ *jā-a*, "He came" (the agent *he* being contained in the word *جَاءَ*).

زَيْدٌ *Zaidun*, "I mean Zeid" (Zeid being the *name* of the agent *إِسْمُ الْفَاعِلِ*, and therefore in apposition with it).

الْكَرِيمُ *il kerīmu*, "The generous one" (also in apposition with the agent or with the name).

4. When one noun defines or determines another, the state of dependence is indicated by the dependent case; as *كِتَابُ الرَّجُلِ* "the book of the man."

The indefinite nature of a noun is expressed by tenwīn, and the definite nature of a noun by the loss of the tenwīn; or, if it stand by itself, except it be a proper name, by the addition of the article.

When it has neither *tanwin* nor article we may know that, unless it be a proper name, it is connected with the noun which immediately follows it.

5. A sentence consists of a subject and predicate; that is, of the thing about which we are going to speak, and of some statement concerning it; as

Subject. Predicate.

زَيْدٌ قَائِمٌ Zeidun kā-imun, "Zeid (is) standing."

Both subject and predicate are put in the subjective case.

The simple logical copula "is" is generally omitted; if emphasis be required, the pronoun is used to supply its place; as زَيْدٌ هُوَ قَائِمٌ Zeidun hūwa kā-imun, "Zeid *he* (is) standing."

The predicate may consist of or contain a verb; as ضَرَبَ زَيْدٌ *dharaba Zeidun*, "Zeid struck." This is properly "*He struck*," namely "*Zeid*." The agent "he" being contained in the verb, and the *name* of such agent being subsequently mentioned for the sake of clearness, it follows that the natural order of words is to place the *so-called* agent after the verb.

But if the verb be active or transitive, there must also be an object on which the action falls; as ضَرَبَ زَيْدٌ عَمْرًا *dharaba Zeidun ʿamran*, "Zeid struck 'Amr."

The object is put in the objective case.

If the verb be neuter or intransitive, further explanation may be needed as to the *state or condition* of the agent; as قَامَ زَيْدٌ مُسْرِعًا *kāma Zeidun musriʿan*, "Zeid rose hastily."

The state or condition of the person or thing spoken of is always expressed by the objective case.

If, instead of merely telling something about the subject, as "Zeid (is) standing," we wish to express *existence in a state of—or, the fact of becoming*, that is, *of assuming a certain condition*,—it is clear that by the rule above given such a state must be expressed by the objective case; as

كَانَ زَيْدٌ قَائِمًا *kāna Zeidun ḵā-iman*, "Zeid was standing."

صَارَ زَيْدٌ خَيَّاطًا *ṣāra Zeidun ḵhaiyātan*, "Zeid became a tailor."

Hence we get the rule that *كَانَ kāna and similar verbs put the predicate in the objective case.*

The following sentence contains an example of each of the various uses of the objective case :

ضَرَبْتُ أَنَا وَعَمْرًا زَيْدًا أَمَامَ الْأَمِيرِ يَوْمَ الْجُمُعَةِ ضَرْبًا شَدِيدًا تَأْدِيبًا لَهُ
dharabtu anā wa 'Amran Zeidan amāma 'lamīri yauma 'l-jum'ati
dharban shadīdan ta-dīban lahu,

"I struck, conjointly with 'Amr, Zeid, before the Emīr, on Friday, a severe blow by way of correcting him."

6. Particles modify the sentence by extending or restricting the action of the verb. Some few, *إِنَّ inna*, "verily," and the like, are exactly the reverse of *كَانَ kāna*, putting the subject in the objective case, and the predicate in the nominative; thus, *إِنَّ زَيْدًا لَقَائِمٌ inna Zeidan la-ḵā-imun*, "verily, Zeid is standing." Here the predicate is introduced by a second or subordinate initial particle *لَ la*. The explanation of this is as follows :

إِن *inna*, "Verily, I am going to speak of my subject."

زَيْدًا *Zeidan*, *quā* "Zeid," i.e. in his *condition* of Zeid (*whence the use of the objective case*).

لَقَائِمٌ *la-kā-imun*, "Well—(ل) he is standing" (which last becomes, as it were, a new predicate, and is therefore properly put in the nominative).

These principles will account for every possible phase of Arabic syntax.

THE SYNTAX OF THE TENSES OF THE VERB.

I. THE PRETERITE.

The preterite denotes a completed act, but the time at which it took place must be defined by the context or by some particle.

Or it may express a foregone conclusion, such as naturally occurs in hypothetical or conditional sentences; as *إِنْ قُمْتُ* *in kumta kumtu*, "if you rise, I will rise."

Common use of the preterite in Arabic is in precative sentences; as *أَدَامَ اللَّهُ بَقَاءَكُمْ* *adāma 'llāhu baqākum*, "may God perpetuate your existence!" or in cursing; as *لَا بَارَكَ اللَّهُ فِيكُمْ* *lā bāraka 'llāhu fīkum*, "may God not bless you!"

The preterite of the verb *كَانَ* *kāna* with the preterite of another verb is equivalent to the pluperfect; as *كَانَ زَيْدٌ قَامَ* *kāna Zeidun kāma*, "Zeid had stood up."

But both the perfect and pluperfect are more usually expressed by the preterite preceded by the particle *كَأَنَّ* *kād*, with or without the conjunction *وَ* *wa*.

II. THE AORIST.

The Aorist denotes an act not yet completed. Like the

preterite, it is somewhat indeterminate in respect of time, until defined by the context or by particles.

THE SYNTAX OF THE SUBJUNCTIVE MOOD OF VERBS.

The aorist of a verb, as we have seen (pp. 74-75), changes its final vowel ² into \leq to express the subjunctive mood.

The change takes place when the verb is preceded by any one of the following particles :

1. أَنْ *an*, "that."
2. لَنْ *lan* = (لَا يَكُونُ أَنْ) "it will not happen that" = "certainly not."
3. إِذَنْ *idhan* (= إِذْ أَنْ) "then."

The aorist of the verb loses its final vowel altogether.

1. After لَمْ *lam*, "not," and لَمْأَ *lammā*, "not yet," which always give a *past* negative sense to the aorist; as

لَمْ يَقُمْ *lam yakum*, "He did not stand."

After إِنْ *in*, "if," and similar particles, both verbs lose their final vowel; as

إِنْ تَكْسَلْ تَخْسَرْ *in taksal takhsar*, "If you are lazy you will come to want."

THE AGENT AND THE VERB.

The agent is put in the subjective case.

The agent follows the verb, and the object of the action follows the agent; as ضَرَبَ زَيْدٌ عَمْرًا *dharaba Zeidun ʿamran*, "Zeid struck 'Amr."

When the agent is, grammatically speaking, masculine, of no matter what number, the verb is put in the masculine singular.

With a feminine agent the verb is properly put in the feminine singular.

But if the agent be not really feminine, but only feminine from a grammatical point of view, either the masculine or feminine verb may be used, *according as the speaker keep the feminine idea in his mind, or not, from the first*; as

$$\left. \begin{array}{l} \text{طَلَعَ الشَّمْسُ} \text{ } tala\text{;}a \text{ } sh\text{-}shemsu, \\ \text{طَلَعَتِ الشَّمْسُ} \text{ } tala\text{;}at \text{ } ish\text{-}shemsu, \end{array} \right\} \text{“The sun rose.”}$$

For the same reason, even when the agent is really feminine, provided a word intervenes between it and the verb, either form may be used.

$$\left. \begin{array}{l} \text{قَامَ الْيَوْمَ هِنْدٌ} \text{ } k\bar{a}ma \text{ } 'l \text{ } yauma \text{ } Hindu, \\ \text{قَامَتِ الْيَوْمَ هِنْدٌ} \text{ } k\bar{a}mati \text{ } 'l \text{ } yauma \text{ } Hindu, \end{array} \right\} \text{“Hind stood to-day.”}$$

When a *second* verb occurs referring to the same agent, such verb agrees with it *logically* in gender, number, and person.

THE SUBJECT OF A PASSIVE VERB.

The same rules which apply to the agent of an active verb apply to the subject of a passive verb.

ضُرِبَ زَيْدٌ *dhuriba Zeidun*, “Zeid was struck.”

When a verb which governs with a preposition is put in the passive voice, as *بَحَثَ عَنْهُ* *bahatha ʿanhu*, “he disputed about it,” the preposition with its case is still retained; as *بُحِثَ عَنْهُ* *buhitha ʿanhu*, “it was disputed about.” The verb is then strictly impersonal, and therefore, in forming the passive participle, the masculine form only is used, the *pronoun alone* being altered to express the gender; thus

أَلْمَبْحُوثُ عَنْهُ *almabḥūthu ʿanhū*, "The thing (masculine) disputed about."

أَلْمَبْحُوثُ عَنْهَا *almabḥūthu ʿanhā*, "The thing (feminine) disputed about."

NOUNS IN CONSTRUCTION.

OF THE FIRST OF TWO NOUNS IN CONSTRUCTION.

Of two nouns in construction, the first invariably loses its *tenwīn*.

The use of the construct form of nouns will be understood from the following examples :

غُلَامُ الرَّجُلِ *ghulāmu 'rrajuli*, "The slave of the man."

غُلَامُ رَجُلٍ *ghulāmu rajulin*, "The slave of a man."

Here the loss of the *tenwīn* makes the word غُلَامُ *ghulāmu* definite in both instances (see p. 96); it is not necessary, therefore, further to define it by prefixing the article. *Hence the first of two nouns in a state of construction does not require the article.*

THE VOCATIVE CASE.

The vocative case is indicated by the particle يَا *yā*, and is generally put in the direct case.

If, however, the noun is in construction, it is put in the objective; as

يَا عَبْدَ اللَّهِ *yā ʿAbd allāhi*, "Oh, 'Abdallah (servant of God)!"

When *the object* called to is undefined or not present, or not directly addressed, it is also put in the objective case.

When the noun has the article prefixed, *أيها* *aiyuhā* (masc.) and *ايتها* *aiyatuhā* (fem.) are used instead of *يا* *yā*.

RELATIVE SENTENCES.

Relative sentences are expressed as follows :

الرَّجُلُ الَّذِي رَأَيْتُهُ *arrajulu 'lladhi ra-aituhu*,

(1)	(2)	(3)	(4)
<u>literally,</u>	<u>The man</u>	<u>who</u>	<u>I saw him.</u>

الَّذِي *elladhī* is for *definite* antecedents only; for *indefinite* مَنْ *man*, “who?” and مَا *mā*, “what?” are used. In interrogation the demonstrative pronoun is added; as مَنْ ذَا *man dhā*, “who is that?” مَا ذَا *mā dhā*, “what is that?”

The article *أل* *el* is regarded as a relative.

EMPHASIS.

If it be required to repeat the affixed pronoun by way of emphasis, the word to which it is affixed must also be repeated; as مَرَرْتُ بِكَ بِكَ *marartu bika bika*, “I passed by thee—by thee” [not بِكَكَ].

It may, however, be repeated separately in its nominative form; as

مَرَرْتُ بِكَ أَنْتَ *marartu bika anta*, “I passed by thee—thee.”

The usual way in all cases is to repeat the pronoun in its detached form; as

ضَرَبْتَ أَنْتَ *dharabta anta*, “Thou hast struck—thou.”

My—thy—him—her—its—self, etc., are expressed by the words نَفْسٌ *nafs*, “self” or “soul,” and عَيْنٌ *ain*, “eye” or

“essence,” with the affixed pronouns. *نَفْسٌ nafs* agrees in number with the noun; as

زَيْدٌ نَفْسُهُ *Zeidun nafsuhu*, “Zeid himself.”

We may also say *بِنَفْسِهِ binafsihi*, in *propria personā*.

ADMIRATION.

There are many forms of expressing admiration in Arabic, but they belong rather to the province of the vocabulary. Two, however, may be regularly derived from any root, namely, (1) مَا أَفْعَلٌ *mā afʿala*, and (2) أَفْعَلٌ بِ *afʿil bi*.

(1) مَا أَفْعَلٌ *mā afʿala* takes the accusative of the thing admired; as

مَا أَحْسَنَ زَيْدًا *mā aḥṣana Zeidan*, “How handsome is Zeid!”

مَا أَحْسَنَهُ *mā aḥṣanahu*, “How handsome he is!”

(2) أَفْعَلٌ بِ *afʿil bi* governs the thing admired in the genitive by the preposition *بِ* *bi*; as

أَحْسَنَ بِزَيْدٍ *aḥsin bi Zeidin*, “How handsome is Zeid!”

أَكْرَمَ بِ *akrim bihi*, “How noble he is!”

The thing admired must immediately follow the forms مَا أَفْعَلٌ *mā afʿala* and أَفْعَلٌ بِ *afʿil bi*, and cannot occur in any other position in the sentence.

The preceding pages contain all the most important facts of Arabic Accidence and Syntax; other locutions which may be met with will be found explained in the lexicons.

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